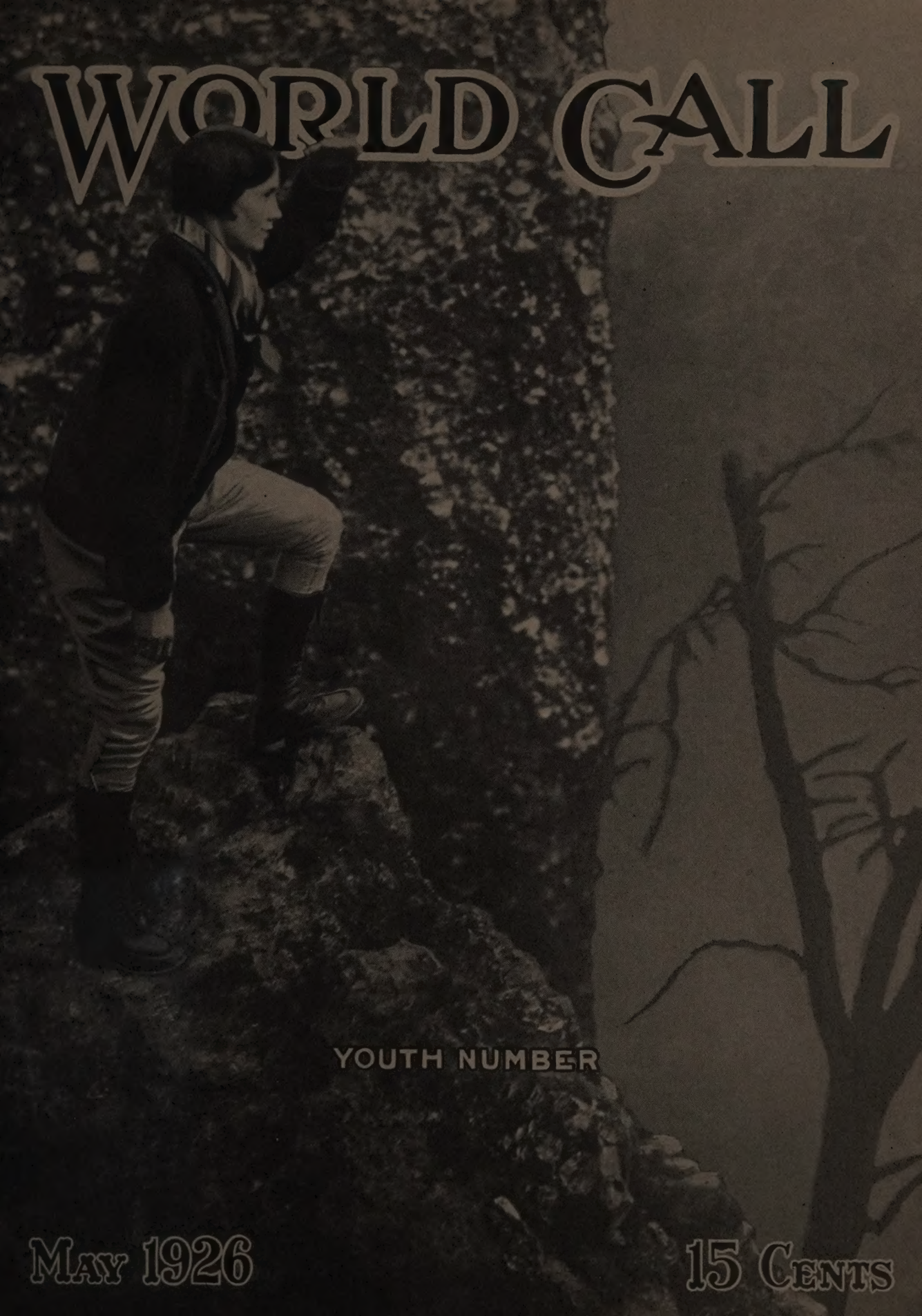
WORLD CALL



YOUTH NUMBER

MAY 1926

15 CENTS

The Two Temples

A BUILDER builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches—
All fashioned to work his will.
And men said as they saw its beauty,
"It shall never know decay;
Great is thy skill, O builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised the unceasing efforts,
None knew of the wondrous plan,
But the temple the teacher builded
Was unseen by the eye of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for the consuming rust,
But the temple the teacher builded
Will last while the ages roll;
For the beautiful unseen temple
Was a child's immortal soul.

—*Student Volunteer.*

Our Cover

Is a photograph especially posed for the Youth Number of WORLD CALL through the courtesy of William Woods College, Fulton, Missouri, to whom we are deeply indebted. It is symbolic of modern youth's attitude today, aloft from the established order of things yet searching, eager, curious to see and do its part in the world.

Mr. Warren's Bereavement

As we are going to press word comes of the death on March 31 of Editor W. R. Warren's grandmother at Higginsville, Missouri. Mrs. Warren was 104 years old, the oldest resident in Lafayette County and probably the oldest member of the Christian church in the state. She was cared for by her daughter, Mrs. Emma Warren, Mr. Warren's mother, who herself has reached the ripe age of 81 years but who is far from inactive. Our sympathy goes out to the entire family, especially to those on the other side of the world to whom a break in the family tie brings the realization that their recent parting for a while will now last until they meet at heaven's gate.

We're Off!

The long anticipated, talked of and worked for WORLD CALL campaign is under way! The opening gun was fired on April 18 and for the next six months things will be humming in the offices, homes and ears of the Disciples of Christ. A church moves onward and upward as its membership responds to the church program and its vision is lifted. Here is an opportunity for real church unfoldment and expansion. WORLD CALL'S program of expansion should challenge the interest of all concerned with the advancement of the kingdom. Read more of it on page 57 and send for the booklet, *How to Organize a Church 100% for World Call.*

Apropos the Youth Number

F. W. Burnham says that about the only thing he saw in Russia last summer that he would want transferred to America was the enthusiasm of her youth; their passion for knowledge and their devotion to what they conceive to be the ideals and manifest destiny of their country. The youth of Russia are on tiptoe with zeal for the ideals which have stirred their minds. One may not agree, he says, with the principles which they hold but he cannot fail to be stirred by their enthusiasm and devotion to these ideals, with which feeling we have a bond of understanding after compiling a youth number of American thought!

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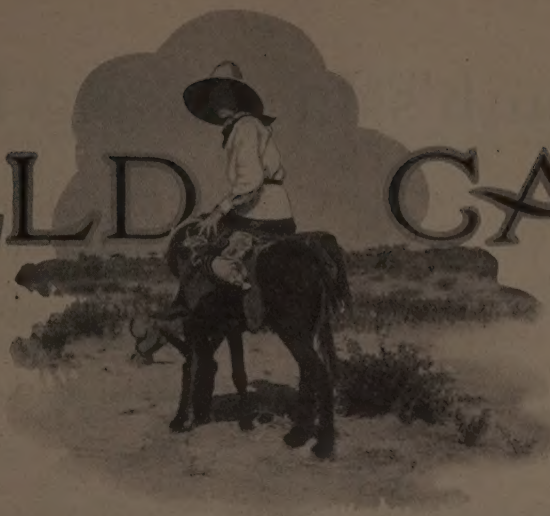
—*F. W. Burnham*

The Burnham-Cory party (see page 22) going over the Georgian Highway of the Caucasus Mountains, from Tiflis to Vladikavkas

"Beyond lies . . . a belt of low calcareous hills on which, here and there among the waves of beech forest, purple or blue with distance, a white cliff retains its local color and shines like a patch of fresh snow. Beyond, once more beyond, spreads the Scythian steppe, not the dead level of Lombardy, but an expanse of long, low modulations, which would be reckoned hills in our home counties, seamed by long shining ribbons which mark the courses of the tributaries of the Terek."

—Douglas W. Freshfield in *Exploration of the Caucasus.*

WORLD CALL



Youth in Service. May Wilson en route to a Daily Vacation Bible School, near Aguascalientes, Mexico

Volume VIII MAY, 1926 Number 5

What Price Youth

THE lilting lines, "O, to be young again, now that it's Spring!" are as plaintive as they are mocking. Would the great surgeon of today be the struggling young doctor again, chafing under the exasperating fact that he is capable of performing his task but equally incapable of getting the confidence of his patient? Would the lawyer who has arrived be again the young attorney, with clients walking past his door to that of the "experienced" man? Would the preacher or the professor spend again the years of humiliation at having the truths he uttered questioned for their source? But those, they tell us, are "the care-free days, the blithesome days of life!"

Youth goes along its merry way with a charming air of irresponsibility that is the envy as it is the despair of age. The air may be natural or it may be a pose, but in secret, with clenched fists and defiant jaw or on its knees, youth pays the price. Today youth is in the throes of demonstrating to the world that "some good can come out of the twenties." It is not quietly acquiescing to the fact that its inexperience is a fatal handicap. There is much talk about youth revolting, but however much it is revolting from the established religious, social and economic order, it is in just as determined a revolt again the "gag rule" it lives under. It has ideas and wants to express them; it has knowledge it wants to proclaim; it has theories it wants tried out. It doesn't want to be tolerated on convention programs, set off on a special "Youth Night," as something that is expected to rise to great heights of oratory, plumb the depths of emotionalism but never be suspected of carrying weight. Youth is essentially a paradox. Its idealism has always been its halter; its light-heartedness is its doom; and the patronizing blessing of its elders is its curse. And the strangest paradox of all is that in its very freedom youth has found its prison. Youth has been pigeonholed so completely that it is in danger today of gnawing through the back of the desk and finding the light of day in its own right. Its ebullitions have occasionally attracted attention when it has been taken out and scrutinized curiously, but it has always been put back; maybe not into the same pigeonhole but one just as secure and with the same discrediting screen over the opening through which all its contributions pass.

BUT perhaps the biggest price youth pays is its ideals. It comes fresh with courage and vision to face the world. It sees the dust of futile effort and the cobwebs of inactivity and with its new broom would sweep them all aside, but before it can break loose and swing out to help, the sharp fingers of circumstance lay hold on its arm and a querulous voice cries, Is it profitable? When it would divest itself of the earthy and lay a shining offering on the beautiful altars of the almost forgotten gods, the same voice calls, Is it practical? It runs its course through business, science and the professions and at last, finding religion, cries, Here at last I am on the mountain top in the free breeze. Here I can find God! Who will then ask of youth, Is it orthodox?

There is a vast difference between wisdom and knowledge. Our youth has abundant knowledge and our elders are wise with "centuries of wisdom," but between the two seems to lie a great chasm which only a contribution from both can bridge.

Youth's Increasing Purpose

Warren Grafton

"Youth has gotten hold of dynamite; it is dynamite"

By WARREN GRAFTON

Union Theological Seminary
New York

THERE is an old French proverb which runs something like this: "O, if youth only knew, if old age only could!" To its writer life's tragedy comes from the fact that man is only really equipped to face the journey of life in his declining years, when his pace has slackened and his vitality is nearly burned out. Certainly he had never attended the Interdenominational Student Conference held at Evanston during last Christmas vacation. One sensing the situation there would say that youth had reversed the order of the old proverb, although the tragic note was still evident. The unuttered cry of that conference seems to find expression in: "O if old age only knew, if youth only could!"

There is a growing feeling in the ranks of modern youth that their elders have missed the mark; that they have been guilty of a divorcement of religion and life; and that they have purposely thwarted every effort of youth to bring about a new union between religion and life. On the other hand our elders feel that we are missing the mark; that some of us are shallow idealists; that others of us are insincere iconoclasts, tearing down life's values and looking on with much the same pagan glee as did Nero on the burning of Rome; and that the great bulk of us are wild-eyed devotees of the goddess of pleasure, more concerned with the gridiron antics of a Red Grange or in getting ready for the next college prom, than we are in facing up to the larger problems of life today.

It may be possible that both groups are right, for at no point do the respective criticisms touch each other. It is unfortunate, however, that youth and their elders are growing apart in sympathy, for such a state of affairs serves as a blinder to the actual issues involved. We soon get to the point where we criticise each other's motives and lose sight of the actual positive position which the other group holds. Certainly youth today is not without its faults, and grave ones at that. We have acquired many erroneous attitudes toward our elders, toward the church and toward life in general. These must be righted before we can expect our voice on the church and the problems of religion to carry any weight.

Modern youth is inclined to be a bit overconfident—what, in the language of the street, is called "cocky." This over-confidence comes because of the rapid pace at which we are growing today. We are ripening too soon. Some of us are beginning to wonder if we are not destined to suffer from prematurity. We know so much, yet we often know so little what it all means. We handle dynamite without being aware of it. Things which were known a generation ago only by the few are now our common property. Subjects that were once taboo from ordinary conversation are now our common topics of discussion. For our age we are fully ten years ahead of the youth of a generation ago. And we know it. That is the unfortunate part. I do not say that we are wiser. But we know more, and it is so easy to mistake knowledge for wisdom. We have grown old too soon, and in the wrong way. For our own sakes we need to grow young again. We must look with more naive wonderment and awe upon life if we are to correctly evaluate it. We must lose much of the confidence which we have so readily acquired, and at such little cost.

THEN we are suffering from what one of our elders has described as a "craving for visibility." Everything conspires today to make us self-conscious. The recent emphasis on self-expression in the field of education; the widespread publicity given to our excesses through the medium of the press; the tone of our young people's conference where we are constantly being reminded that we are the coming leaders, and the great prominence given in all quarters to the discussion of the youth problem—all these forces combine together to make us the most self-conscious of any rising generation which ever disturbed the equanimity of their

elders. Little wonder that we have developed somewhat of a craving for visibility. But it is unfortunate. It makes it hard for us to think dispassionately; difficult for us to act sanely. We are forever conscious that we are being watched. We indulge ourselves in the limelight. We are playing a part. We represent the youth problem, and seem to find considerable pleasure in the knowledge that we do constitute a problem. This is commonsense psychology; think it over.

Once more, we err when we set down the older generation as our avowed enemies. We isolate ourselves from them. "They do not understand us," we say. "How can they? Living as they are in a world so totally different from ours. Their youth is forgotten. And furthermore they lived their youth in an age which did not know the half of what we know today. This is a restless age. Surely our fathers never experienced such conflicting emotions as well up in our lives today." It is such thoughts as these which are passing through the mind of modern youth. They feel that their elders do not, cannot, will not understand. Possibly age today does not understand all that we of the younger generation are going through in the effort to adjust ourselves to life. But they want to understand. Of that I am sure. And yet we so often isolate ourselves from them through an attitude which at times smacks of self-sufficiency, and which is at other times distinctly hostile. They have a wealth of experience to share with us but we close our minds to it. And we pay for this with many a blunder. Yes, and many a tear.

The editors assume no responsibility for opinions expressed in Youth Movement articles in this issue. WORLD CALL is serving merely as a clearing house for the opinions of young people on matters of concern to the Disciples of Christ in order that the brotherhood at large may have an index to the trend of thought of its future leaders.

This, then, is modern youth with all its imperfections; not merely those which are most apparent and therefore the most talked about, but those which are the more serious because they lie deeper. This is the youth with which the church must deal. And this is the youth which dares criticise the church, and dares believe that it may be right and the church wrong. But pray let not our imperfections, irritable as they are, blind you to the very sincere beliefs which we hold concerning religion and the church.

And this criticism partakes very largely of the nature of a clash in values. For youth and age have set up different standards of value. Age, judging from their past practices, have sought to departmentalize religion. "Over here," they say, "is religion. Over there, life. Let not the facts of life ever enter the sacred domains of religion. We seek religion because it offers peace of mind. Let no fact from life enter in to disturb our religious complacency." If religion is primarily escape from the realities of life there is something to be said for this attitude. But youth does not want that sort of a religion. Again our elders seem to say, "Let not the truths of religion pry about in the affairs of ordinary life." Oh, they may not say it in so many words. But that is the sense of their objection. Perhaps they phrase it more like this: "Let the minister stick to the preaching of the gospel. But hands off industry and politics! Let the church be silent about the great problems of war and race. Its business is primarily getting souls into the kingdom. Religion is religion and life is life, and 'never the twain shall meet'." Is this overdrawn? Perhaps so. But it works out that way practically, doesn't it?

To modern youth, however, religion is life, and life at its best is religious. They believe that Christ's great contribution was to make God intimate to life, not remote from it. And they believe that religion's supreme function is to guide men in the fullest expression of life. They have already tasted life, after a manner. They have found that much of it is mere tinsel. But underneath the tinsel they have caught glimpses of the reality. And they are not willing to give up their rather partial experiences with real life for a program which is expressed in terms of negation. They have been to college and university. Their minds have been opened up to much that is new. And they are loath to become a part of any movement which seems to repudiate so many of life's richest values. They do not want a means of escape from life. They want to taste it in all its abundance. True, they have much yet to learn. They have yet to learn the great truth of all life everywhere that "he who would save his life must lose it." But when they do learn that, it will be not as a cold formula which means the stifling of life, but rather as a positive venture which means the sharing of life.

Youth furthermore believes that it is impossible to divorce religion and the mental life. They can never forget the words of Jesus when he said: "Ye shall know the truth and the truth shall make you free." Youth has been taught to think in cause and effect sequence. From the time when they first entered school their minds have gradually developed thought habits of which they cannot easily rid themselves. They

have learned that two plus two equals four. And it is difficult for them to learn the higher truth that sometimes two plus two equals five. Especially when they are made to accept it without question and looked upon as heretics if their minds do not grasp it at once. They have had fellowship with many of the great spirits of the race. Their minds have broadened to include these in their own spiritual fellowship, for they have come to look upon them as kindred seekers after the truth. Must they renounce this larger world of thought because these men did not express themselves in categories which are intellectually congenial to the guardians of the truth? Must it be religion here and the intellect there?

Finally youth feels that religion is of such a nature that it cannot be separated from man's social life. They believe that religion finds its fullest expression in man's social relationships and that, many times, we discover the greatest truths of religion for ourselves as we fare forth in adventurous living in the effort to realize the way of Jesus in the life of society. Youth is not for a church-centered program. In spite of all our rationalizing on the subject, they fail to see where the church is identical with the Kingdom of God. If the church is to again become crusading, not simply in the effort to extend its geographical horizon, but in the effort to break down moral limitations which exist in the structure of society, then youth is for it. That, to them, is the program of the kingdom. In lesser ends they are only mildly interested.

Whatever we say in protest, this is the direction in which youth is moving. We cannot stop it. It cannot be stopped short of burning down all the universities in the land and prohibiting any sort of intercourse among youth of varied experiences. The church will never hold youth by attempting to stop the irresistible. And yet the church needs youth and youth needs the church. The church needs youth for its everlasting discontent with things as they are; it needs youth for its buoyant enthusiasm; for its fearless thinking; and for its willingness to adventure, its recklessness of cost. But youth needs the church. For youth has gotten hold of dynamite; it is dynamite. And unless it becomes sanctified dynamite it will destroy the things of most abiding significance. And in the end it will destroy youth itself. Youth needs the church to give religious meaning to their life values; to interpret their knowledge in terms of those forces which have been the most dynamic down through the ages; and to live their lives in such a way that they shall heal while they wound, build up while they destroy.

Let youth be radical! Let them be idealists! Their dreams will dissolve all too soon. What, with economic pressure and social constraint, the ideals of yesterday blend into the policies of today and are soon lost. But attempt to understand their radicalism. Attempt to find what lies at the root of it. Try to discover the flame that is responsible for all the smoke. For the church needs that flame. Then open to youth the way into the realization of those higher truths which are untouched by the passing phenomena of life; those truths which abide because they transcend time and place. Lead them into an experience with God.

Why Are the Disciples of Christ Out of the United Church of Canada?

Albert E. Smith

"Let us study once more the question of Christian unity, not as members of . . . . . a church, but as seekers after truth"

By ALBERT E. SMITH

McMaster University
Toronto, Canada

ON JUNE 10, 1925, there came into existence in Canada a new church known as the United Church of Canada. The realization of this union by which three large Protestant denominations were welded together as one, came only after many years of thoughtful education, prayerful labors and finally federal legislation. As Disciples of Christ in Canada with a message and plea for Christian unity, the question naturally arises, especially in the minds of the theologically uninitiated youth, "Why are we not a part of the United Church of Canada?"

For over 100 years the Disciples of Christ in Canada have sought to do the will of God in accordance with the teachings of the New Testament. Unfortunately our progress has been at times very slow, with the result that today we are numerically a very small communion among the various Protestant bodies in Canada. But although we are small in numbers, our plea has been and will always be one of the largest. It is a plea not for church union alone but for Christian union; that is, a union of all Christians on the fundamental basis of New Testament teachings. We are forced to confess however that church union is a definite step toward Christian union and that in the United Church of Canada there has been brought about the greatest step toward Christian union ever made on this continent. As a communion in Canada, we have tried to promote our cause and present it as a basis upon which all Christians might unite, yet we have forgotten at times that our only and primary reason for a separate existence is that we might be used as a step toward a union of all of God's people. As Disciples of Christ, we have sometimes overlooked our original willingness to unite with other communions if by so doing we could lessen the number of communions. Then, too, realizing what it would mean to some day bring about a universal brotherhood of all Christians, we must remember that it is our duty to put aside any ties of sectarianism we might possess and seek the widest possible fellowship of others.

During the one hundred years of our existence in Canada, our development has been a slow and gradual process. Despite our plea for unity, we have failed to become united even among ourselves. We have allowed our congregational independence to localize our interests. Up until 1922 there was not even a dominion-wide cooperative movement of any kind among the Disciples of Christ in Canada. During all these years there did not exist a clearing house for our national problems because of the fact that as a united church with a common plea we had failed to grasp the meaning of unity. We were in danger of becoming "plea" poor! Thus each congregation labored on in its own small way, doing its best in its own community but in most cases entirely forgetting to stretch out its hands to the bigger tasks.

BUT there were people of vision in the church, those who saw not only their own local cause but far beyond to larger fields of usefulness through fellowship. These men and women discussed the question and as a result a team was sent on a tour of our churches in Canada, arousing our people to the need of a cooperative movement which would embrace all our churches. As the reader will readily imagine, it was a difficult task to undertake among churches whose history contained almost a hundred years of local independence, yet as a result there was called in the summer of 1922 the first All-Canada Convention of our churches. From this convention there was created the All-Canada Committee which is representative of all Disciples of Christ in Canada. This continuation committee had for its objectives in dominion-wide cooperation such things as a Canadian headquarters for our publications and literature, the employment of trained secretaries for religious educational work, a standardized program for boys' and girls' work and other equally important things.

Judging from the splendid results that have followed in its train during the last four years,

it is safe to say that the All-Canada movement is perhaps the greatest forward step in our Canadian history. It is impossible to overestimate the value of the work accomplished since its inception. Our All-Canada evangelist, John H. Wells, has obtained phenomenal results in his work. Today we have an All-Canada publication known as *The Canadian Disciple* and it is indeed worthy of its name. Headquarters for the work have been established in Toronto and two capable secretaries are promoting various programs of religious education throughout our churches. In addition we have in Toronto a partial college course for Disciples of Christ students in connection with McMaster University, a Baptist institution. This course is under the able leadership of R. G. Quiggin and while the class is small we hope it will be the foundation for greater things.

Today there are 118 churches of the Disciples of Christ in Canada with a total membership of approximately nine thousand. This number seems insignificant when compared to the United Church of Canada with its 8,000 churches, almost one congregation for each member we have. Yet small as we are, we are proud of the achievements of the men and women who have gone forth from our Canadian churches.

IF WE, as Disciples of Christ in Canada, are prepared to make a permanent contribution to church union and Christian union it is necessary first of all that we should seek that union among ourselves. Of our 118 existing churches only about eighty support the All-Canada Committee in its efforts. One fourth of our Canadian churches hold separate conventions in their various provinces. These churches do not believe in cooperation with others and are absolutely unwilling to discuss such questions as organic church union. Many overtures have been made to them but they are apparently quite willing to carry on as separate sects with no desire for that wider fellowship that characterized the teachings of Jesus. It is needless to say it is a disturbing problem to young ministers to know how to preach our plea for unity when we fail to practice it among ourselves.

The United Church of Canada, which came into existence last year, was the fulfillment of a glorious vision on the part of many who for years had struggled against seemingly overwhelming obstacles in order that their dream might be realized. By the act of legislation which finally transformed this dream into a wonderful reality the Methodist, Congregational and Presbyterian churches in Canada were brought together as one. Yet one cannot conceive of the bitterness and hatred of the opponents of church union. During those long trying years leading up to 1925, the non-concurrents or enemies of church union had used nearly every method in their power to defeat the consummation of union. Bitter campaigns were carried on by the opposition in an effort to stir up hatred against the union leaders. Even when the advocates of union were on the threshold of success and the "Act of Union" in the last stages of legislation, its opponents were hurling their weapons vigorously. Yet despite the unfortunate controversies and legal battles that have marked this great forward step, the United Church of Canada is now a glorious reality, and we, as Disciples of Christ, pay our tribute of respect to those who were willing to give up denominational names and traditions for the sake of Christian union.

For a period of nearly twenty years previous to 1925, church union had been discussed in Canada. The work was a slow and gradual process. Yet during that extended period, with the controversy waging all around us, we made no effort to discuss the question with the denominational leaders or offer to them our contribution as a people toward that union. The unfortunate reason was that we ourselves were not united and as a result had no leaders who could truly represent the attitude of all our Canadian churches. If we had been able years ago to send leaders who would study with the leaders of other churches the question of Christian union, I am confident that our contribution would have created a profound impression and no doubt been woven into the glorious plan by which the United Church of Canada was eventually made possible.

The All-Canada Committee of our churches was born in the summer of 1922.

In a little less than a year's time this representative committee had expressed itself in terms of friendly approval toward the United Church movement and as a result of their work a resolution was drawn up and endorsed by the All-Canada Conference in 1923. This resolution was as follows:

> This conference of Canadian Disciples of Christ, meeting in Winnipeg, June, 1923, desires to congratulate the joint committee on union of the Presbyterian, Methodist and Congregational churches in Canada on the recent action of the Presbyterian Assembly at Port Arthur, by which the Presbyterian Church in Canada was finally committed to an act of union. We desire, also, as a people whose historic aim for over 100 years has been to realize the prayer of our Lord, in John seventeen, for the union of his people, to express our heartfelt sympathy with your aim of securing a united Church of Christ in Canada.
>
> While numerically weak in Canada, we represent a communion of phenomenal growth throughout the world. We modestly but confidently affirm that we have a contribution to make toward the principle and methods by which union ought to be realized; that is, the reference of all disputed questions of faith, order and polity to the above authority of the Word of God.
>
> We should welcome an invitation to a conference with the committee on union of the proposed uniting churches on the methods by which permanent union in harmony with the authority of the Scriptures may be realized.

In the meantime, however, the Committee on

Union of the United Church was having a bitter struggle with the anti-union opposition forces and had all it could handle, particularly in view of the approaching legislation which would seal the future of the United Church of Canada. For this reason they sent a friendly reply, stating that they were so busy with final problems it would be necessary to hear our plea at a more convenient opportunity. It must be remembered that the union of the three churches was not unanimous in each case. The Methodists eventually, however, entered as a solid body, the number of Congregational churches remaining outside was practically negligible and over seventy-five per cent of the Presbyterian churches are now United Churches.

THE future of the Disciples of Christ in Canada will depend entirely on our ability to forget the failures of the past, anticipate the successes of the future and solve together our differences that we may realize the larger things to come. As future leaders I sincerely believe the young people of our churches are anxious to study the question of Christian unity, not as members of the church of the Disciples of Christ, not as members of the United Church, but as seekers after truth. We want to come together simply as Christians and study anew our scriptural position and the relation of our plea to that of other Christian bodies. It is not sufficient to say to us that our stand, based alone on New Testament teachings, is impregnable and does not need reconsideration or further study. We are convinced that our position on New Testament teachings is solid scripturally. Yet we do not feel we are justified in making the statement that our interpretation of New Testament truths is the only valid basis upon which Christians can unite. Let us not forget that the United Church of Canada feels also secure in its New Testament position. If then it is simply a difference in interpretation of Scripture, our problem will never be solved until we, along with other Christian bodies, strive for a common basis upon which Christian union will be finally realized. As Disciples of Christ it is up to us to present a Christian challenge that will make us forget the differences we have so long magnified. As the leaders of tomorrow, may the youth of Canada be men and women of vision who will be able to consecrate themselves in a sincere desire to unite all Christians and achieve the magnificent realization of Christ's Kingdom on earth.

He Whom a Dream Hath Possessed

Chapu's statue of Joan of Arc in the Luxembourg, Paris

HE whom a dream hath possessed knoweth no more of doubting,
For mist and the blowing of winds and the mouthing of words he scorns;
Not the sinuous speech of schools he hears, but a knightly shouting,
And never comes darkness down, yet he greeteth a million morns.

He whom a dream hath possessed treads the impalpable marches,
From the dust of the day's long road he leaps to a laughing star,
And the ruins of worlds that fall he views from eternal arches,
And rides God's battlefield in a flashing and golden car.

—By Shaemas O'Sheel.

Musing On Our Plea

John Paul Pack

Within the Shadow of Alexander Campbell's Study

By JOHN PAUL PACK

Bethany College
West Virginia

SITTING here within the shadows of this old study I am filled with a spirit of awe and reverence. Many years have passed since Alexander Campbell stepped out of his study for the last time but it still stands as a memorial to him and his work, as it was here that he read and thought and wrote about those things that have given him a place among the religious leaders of the world's history. During these years many changes have been wrought in the lives of men, changes in religion, in science and in the social and political order. Some of these new forces have made for human well-being and some have struck at the very foundation of moral structure. Yet if Mr. Campbell could again sit here and look out upon the world I wonder if he would not apply the same sound principles of his life to the present social order, and being a religious leader, would not the spirit of the reformation still be uppermost in his mind? In spite of the changes of the last fifty years would he not be willing to give another lifetime in an attempt to bring about a union among all of God's people?

It is evident enough that many do not understand the plea for unity as it was presented by Mr. Campbell, and many others regard it as something far-fetched, and impossible of attainment.

Mr. Campbell had a vision of the church founded upon the Holy Scriptures, and the greatest efforts of his life were directed to make this vision a reality. He knew that as long as there were man-made creeds, there would be no hope for such a unity. With this idea in mind, he left the Presbyterian church and began his great plea for unity, making the foundation of this plea the Bible. After almost a century, we followers of Campbell number a million and a half and are counted among the great Protestant churches of the world.

Let us think for awhile on the history of Mr. Campbell and others of our founders as it relates to the spirit in which they presented their plea. The idea that men like Campbell, John Stuart, John Rogers, and others of our founders had in mind was that union could never be accomplished on the theological basis and moreover they knew that theological differences would not disappear until men could come together in a common cause; when they could make love the test of fellowship.

The unification of the Stone movement with the "Campbellites," "The Reformers" with the "Christians," serves as a fine example of the exemplification of the spirit they had dreamed of. Barton W. Stone and his followers were committed to the advocacy of Christian union, and the very fact that they were made them hesitant in taking a step which looked like separation instead of union. But the choice which presented itself was, on the one hand, what they believed to be the teachings of the word of God, and on the other, the doctrines of the Presbyterian church.

THE chief differences between these two bodies had to do with baptism and the "God Head" or Trinity. Mr. Stone and his followers preached believer's immersion, but still they exercised a great deal of liberty in regard to this form. Some of them practiced infant baptism and many simply sprinkled. This of course was contrary to the views of Mr. Campbell, but on the other hand Mr. Campbell held views just as contrary to those of Mr. Stone. Each of these men, however, held to his views as private opinions, and was not willing to allow the differences to be a barrier in the way of Christian unity.

It was with this spirit of fidelity to love and Christian fellowship that the "Reformers" and "Christians," on New Year's Day, 1832, met at Lexington, Kentucky, with a view to a permanent union. The prayer uppermost in the minds of these people was: "May they all be one, as thou, Father, art in me and I in thee; that the world may know that thou hast sent me." Each body was to be represented by one of its members in presenting its views to the assembly. B. W. Stone and "Raccoon" John Smith were the men selected. The closing paragraph of Mr. Smith's

address will show the spirit of these people: "Let us then, my brethren, be no longer Campbellites or Stoneites, New Lights or old lights or any kind of lights, but let us all come to the Bible and the Bible alone as the one book in the world that can give us the light that we need." In making his reply to this address, Barton W. Stone said, "I have not one objection to the grounds laid down by him as the true scriptural basis of union among the people of God and I am willing to give him, here and now, my hand." All present expressed their willingness by giving one another the hand of fellowship. Neither of these religious bodies was surrendering to another cause. The followers of Stone did not accept Alexander Campbell as their leader, but these people came simply to an agreement and an understanding that they would work and worship together. They did not discuss their differences—the spirit of love was too great. There were many of Stone's followers who were not immersed at that time, and not until later did this become the common practice of all. "Are there no differences of opinion between you and the 'Reformers'?" asked some of the dissatisfied brothers. Answering, Smith said, "We do not know, nor are we concerned to know; we have never asked them what their opinions were, nor have they asked us. If they have opinions different from ours they are welcome to have them, providing they do not endeavor to impose them upon us as articles of faith; and they say the same to us."

The birthplace of the Restoration movement
Alexander Campbell's study
Bethany, West Virginia

Thus we have a concrete example of our plea for unity and its realization, to some degree, in the early history of our church. Opinion was not made the test of Christian fellowship. The unity which our founders advocated was based upon the authority of Christ and the terms which he laid down as the condition of salvation; or the essentials of Christianity as revealed by the Holy Scriptures.

Here are some of the questions confronting us all but which especially loom large to us younger ministers in the presentation of our plea: Who are you, to plead for unity, when you hold to every bit of tradition and history of your church? Why should we compromise when you are not willing to deviate one iota from the principles laid down by your founders? What right have you to call us dogmatic?

These questions are many times justified because of the dogmatic and enthusiastic way in which our plea is presented. In the past our trouble has been, to a great degree, with the presentation and not the principle. Let us apply some of the principles of Jesus here. Our Lord was little given to argument. Jesus did not in a negative way denounce the old religious order, but in a positive way, he issued in the new. He showed the people that his way was better. When addressing the multitudes he immediately struck the focus of their lives. When he wanted two fishermen to be his disciples, he said, "Come, I will make you fishers of men." He did not say: "Come, I want you to be circuit riders." Finding himself one day on a hillside, surrounded by a group of farmers, he said: "A sower went forth to sow." Who will say that they were not interested? Human nature has not changed in the least since the day James and John followed Jesus from the shores of Galilee to be fishers of men, and common sense will work just as effectively with a group of farmers today, as it did two thousand years ago. We can be plain, clear and forceful, and yet tactful and respectful to those who do not agree with us.

Shall we then, who are just starting out on our life's ministry, hold to this idea of unity, the accomplishment of which today seems so far away? We shall! The only way in which Christians will ever unite is the Jesus way, and that way is the foundation of our principle. This was the spirit of the early church. 1 Peter 3:8—"Finally, be ye all of one mind, having compassion one to another, love as brothers, be pitiful, be courteous." When all of God's people can get his spirit, when they forget their creeds and differences of opinion, when they make love the test of fellowship, then will the dream of Alexander Campbell be realized, and then can the people of God cry out as the Psalmist did of old: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Falling In Line—Why We Don't

Dorothea Gray

"With all the promises of Jesus . . . . . we sin when we think of failure"

By DOROTHEA GRAY

Phillips University
Enid, Oklahoma.

FROM a hundred answers, perhaps the one which comes to mind most readily is, there are so many other things to do.

When the opportunity is afforded you, observe a few of your student friends. With classes, study, research work and other school essentials, there is not a great deal of time left. Young men and women not in school are even more busy, and there must be time allotted for recreation. A great number of amusements are available now, as never before; amusements which have been commercialized to the objection point. All that it is possible to do is done to attract young people to waste their leisure time. However, the quality and quantity of a student's output is amazing.

"But," you, our elders, ask, "Why is not some of this energy and vitality put into the church?" Some of it does enter such channels, and to good advantage, but not enough of it. Let us consider: Do we believe following Christ is an unworthy challenge? Far from it! Because it is natural to see the other person's faults more readily than our own, I choose to administer your medicine first. Then is the doubt of that challenge being worthy your fault or ours? It is yours. Why your fault? You do not educate us properly. All through our early years you provided us with very inadequate training, which consisted of an hour a week, at best, in Sunday school, plus what we might have received formally or informally from other sources. We learned a few fundamental facts about the Bible, and if we had good teachers, somewhat more about Christian living. Understand, I am not in any way underestimating the benefits which we receive from Sunday school or other sources, which benefits have greatly increased in recent years, but we did not, and children now do not, get enough training. One great deficiency is, we are allowed in later adolescence to drift away from the church. This exodus is taken as a natural event in the life of all adolescents. It is expected, and even made provision for. True, you hope to gather us back into the fold some day, but, if we were more adequately educated in Christian living there would be less departure and a speedier return.

Why is it we do not attend church regularly? Because many of the sermons are too inadequate to enlist our support. Not that we blame the minister. No. He is so burdened with doing everything in the community that the members of the church ought to be doing, that frequently he does not have sufficient time to prepare sermons. Not that all sermons are poor, but that the minister, with the enormous tasks of leading a church, needs and wants much more time for study and preparation than his extra duties will allow him.

There is a growing tendency in ministers, furthermore, to lecture on spectacular subjects at the preaching hour. Personally, I think it is an attempt to reach the young people. The aim in view is creditable, but my experience is that young people are more deeply religious than is commonly believed. This religious part of their nature is not displayed, except on rare occasions, but the souls of the youth of today are seeking spiritual guidance and help. Young people come to church to satisfy this spiritual hunger and instead frequently hear a sermon similar to the college class lecture; scholarly, yes, but lacking in spiritual assistance.

F. M. McKIBBEN in the *International Journal of Religious Education*, February, 1926, expresses my thought when he says, "The conviction is slowly growing among church leaders that there will never be a worshiping people until the young are trained in the art of meditation and become skilled in the materials and methods of individual and social worship." Just as any professional man or woman must be trained with great care in order to be a success, the Christian, in order to live a Christian life, needs training.

Another important reason that we do not fall in line is, the challenge is not made sufficiently direct. Without doubt it is our connection with the church, its influence on our lives, and the influence of church people on us which have had

the major part in causing those of us who do, to pledge ourselves to life service, but hundreds of lives are dedicated to less worthy causes because no direct challenge came from the church. I am not referring to an oft-repeated challenge from the pulpit. If the older church people would present Christian business, Christian professions, and the right sort of intramural departmental church work as noble and worth while tasks, more of the young people would look upon their life work in closer relation to Christ.

There seems to be a hesitancy on the part of maturity to suggest to youth life service for Christ. Youth is quick to sense this hesitancy, which is a means of discrediting the profession, without scarcely being aware of it.

Another reason worthy of mention is, you hold to the tradition, "Age for thought, youth for action," expressed by Professor George A. Coe, in his recent *What Ails Our Youth.* Perhaps, however, there was never a time when you listened as much to young people as now, and, I believe, most of us feel that you are sincere in your attitude too, but we want to think as well as to act, and until we are permitted to think and act, we cannot fall in line—at least your definition of the line. One of the strongest characteristics of youth is our confidence in ourselves and our ideas. When you listen to us with that air of toleration which plainly discredits all that we say and does not hint of cooperation, we straightway promulgate our ideas elsewhere, expend our energies on less worth while projects.

We are not the only group that has an over-supply of ego. At the slightest provocation you dismiss our ideas with, "The folly of youth" but each time you utter the phrase, in word or action, you may be sure we will say with equal fervor, "The narrowness of age."

True, your thinking has carried us far, but many mistakes have been made. You are afraid to risk our thinking? There is just as much danger in yours. Our thinking tends toward the ideal, but we have the confidence and courage to back it. Yours tends toward the practical, so we are told, but from the looks of religious, social, economic, political and international affairs, you need some of our idealism. You say our ideas are impossible. I noted in the *International Journal of Religious Education,* "With all the promises of Jesus and with all his strength and resources at our disposal, we sin when we think of failure."

Youth

What is this, then, thou givest me to train?
A flame that flashes upward toward the sky,
An eagle, soaring on a mighty wing,
A fountain, leaping wildly from its source?
What is this, then, thou givest me to train?

To tend the fire, yet never quench its flame,
To guide the bird, yet never curb its flight
Through groveling custom's over-cautious care,
To guard the stream, yet never quell its force
Though rocks be jagged and the leap be great—
Is this my task?

Lord, make this fire like that which Moses saw,
Leaving no blackening ruin in its wake!
Bid this strong eagle mount and soar aloft
Yet never sweep below to harm the weak!
Keep these wild waters swift and full and free;
Yet may they, pure as from their source, at last
Enter thy throbbing, ever-living sea!

MAY GRIGGS VAN VOORHIS.

Yet, in accusing you, we readily accuse ourselves also. There are those of us who do not want to fall in line, who prefer accepting conditions pointed out above as an excuse for our negligence. But these are in the minority and are no more respected in our group than in yours. This group I call the "revolting youth," which is their rightful title wrongly and too frequently applied to the great number of young people who are really thinking and trying to stay in line.

There are those who do want to fall in line and are so afraid they will be accused of not being in line that they forfeit their place there, because they make no contribution to it. The young man or woman who accepts conditions just as they are is as much a hindrance to the church, in my estimation, as the business man who continues operating his business in the same old way, when with some thought and exertion great advancement could be made.

There is still another group of us. It is this last group that is largely to blame. Why? Because we

are convinced that we are in line already. We found some flaws along the march and made known our thoughts to you. Because you have an extreme minority in your midst, as well as we, we received and still bear the title of the folk who are "not in line."

If we mean by "the line" the traditional highway which is so wide that it makes provision for denominational evils, race prejudice and even war, then I, for one, hope that we never fall in line. If we think of the line as the steady advance toward bringing God's Kingdom to earth, and I believe the majority of both youth and maturity are in this group of thinkers, then we are there ready to march forward.

To those of us who are vitally concerned, both youth and maturity, it matters not so much on whom the blame shall be fixed, as, in the light of existing conditions, what is the most rapid and best means of bringing cooperation between young and old in such a way that we shall conserve the best efforts of both for use in furthering the cause of Christ.

But why all this talk of a breach between youth and maturity? I think I will not seem to contradict myself if I say with all sincerity that there is no breach. Apparently there is friction of a fashion which is not to be ignored, but youth and maturity are not hostile to each other. There is not a revolt against present Christianity but against existing unchristian conditions. We are progressing. One needs only to look about him for the assurance that we are moving with increasing rapidity toward the goal which Christ set up for us. As William Allen White expresses in his *Theory of Spiritual Progress*, "Progress to some upward ideal of living among men is the surest fact of history. It is more definite than dates or battles or epochs or eras or forms of government." My problem, whether I be young or old, is how I can best contribute my share in this line of steady progress.

International Goodwill Sunday

Sunday, May 16, 1926

THERE is at the present time a most significant tendency toward international friendship manifesting itself among the younger generation of the several races and nations. The public school teachers of our own and other lands observe May 18 of each year as "Goodwill Day." On that day exercises stressing the thought of international friendship are held in the classrooms of the public schools the world over. It has been suggested that the young people of our churches might well participate in a similar type of service. The Sunday immediately prior to May 18, which this year happens to be May 16, will be observed as "International Goodwill Sunday."

This program is sponsored by the Commission on International Justice and Goodwill of the Federal Council of the Churches. The project has received the formal indorsement of the United Society of Christian Endeavor, the Epworth League and the Baptist Young People's Union. Many other representative leaders of young people's groups are volunteering their cooperation.

Possible types of service for International Goodwill Sunday include community mass meetings of young people, in many cities such a service being held under the auspices of the local federation of churches; young peoples meetings in the local church, the Epworth League, for example, having available a pageant on world friendship for that Sunday; student mass meetings of young people's societies on college campuses. Committees are already at work on this program in such schools as Yale, Vassar, Elmhurst College and the University of Missouri. A beginning will be made this year and further developed in subsequent years for the observance of this day in foreign countries under the auspices, if possible, of the foreign mission boards.

As Others See Us

IN *L'Independance Belge*, a newspaper published in Brussels, Belgium, Zenon Denis, a correspondent for that paper who is stationed in Colquilhatville, Africa, pays the following tribute to our work and workers at Bolenge (the translation is made by C. M. Yocum and is literal):

"The occasion has been given me of visiting the buildings at Bolenge. Exactly at the place where the Equator cuts the River Congo, the American missionaries of the society of the Disciples of Christ have made to spring up spacious and solid buildings. These comprise four residences, a hospital, a school, a dormitory for girls, a large well-managed workshop and a church. Plans and buildings have been conceived and realized by the staff of the mission, which numbers four American families.

"These eight persons of the white race have placed on the frontier country a blacksmith shop, a cooperage shop, a sawmill, and manufactured every brick which has been employed in the building of the industrial structure of the mission. On the shore, the Protestants of Bolenge have established a dockyard, where the repairing of the river steamers is done, and even the construction of little boats. At the printing office, a weekly is published regularly. From their presses have already gone out numerous educative publications.

"We add that in order to make certain the revictualing of the region, an experimental farm operates along with a dairy, an orchard where they raise the orange tree and lemon tree and a well-furnished kitchen-garden. The occupations which these various buildings require must be combined with the instruction imparted to numerous native pupils of all ages—boys and girls. And the mission even keeps watch over some one hundred twenty village schools scattered within a territory whose area exceeds that of most any country of Europe.

"While admiring the useful energy which rules at Bolenge, the results obtained with the aid of simple Negroes of the goat-milk curd, one is unable to abstain from thinking about the story of Swiss Robinson, about that family of Europeans who, out of complete savagery, had made to rise up a little civilized world."

Youth Looks at Itself From the Pulpit

Pattye Horn

"Call us idealists if you will, but you cannot harden our hearts, cramp our souls or destroy our faith in mankind"

By PATTYE HORN

College of the Bible, Drake University
Des Moines, Iowa

In this remarkable interview, Miss Pattye Horn, nineteen year old sophomore student in the College of the Bible at Drake University, Des Moines, Iowa, and pastor of the Christian Church at Promise City, Iowa, outlines her views upon present day problems of the church and its relations with young people.

Miss Horn, as a result of her successful pastorate at Promise City, and the nation-wide publicity that has been given her, is probably the second best known co-ed in America today, being outranked only by Miss Helen Wills, tennis champion, of the University of California.

Capacity audiences regularly hear Miss Horn's sermons at Promise City every Sunday. During the week, she pursues her studies in the Bible College, along with a hundred other young men and women who are preparing themselves for the Christian ministry or work in the mission fields. Miss Horn's father, J. M. Horn, is an ordained minister of the Christian church. At this time he is serving Drake University as a field secretary in the Million Dollar Endowment Crusade now being conducted by that institution.

MY experience as pastor of the Christian Church at Promise City has been the outstanding event of my life, and I trust that I may be permitted to continue my service there, at least until I finish my course in the College of the Bible at Drake University.

In my religious thinking I am probably what our elders would call a fundamentalist. I believe in the virgin birth, and I believe the Bible is the inspired word of God. However, I am a student of biology and chemistry at Drake, and I am taking astronomy also. I do not believe there is any necessary conflict between science and religion. I look through a telescope and behold the glory of God. I look through a microscope and behold the same thing.

There is a great chasm between the thinking of the older generation and the new. Our young people have not deliberately set out on the road to destruction. They're just desperate and lonely and tragically mistaken. Their parents, their pastor and oftentimes their teachers don't understand them.

I don't preach very much to my young people. I save my sermons for the adults. The younger generation needs to be loved more than preached to, not with a love that expresses itself in fur coats and automobiles, but with a love that understands and wants to help solve its problems.

When we talk of the careless abandon with which young people face the problems of life, do we think of the army of boys and girls who are working their way through college, or working in the daytime and going to school four or five nights a week? Boys and girls who are doing that are much too busy to do either themselves or the world very much harm.

As for the so-called "college menace," I have attended two universities, the latter of which, Drake, has an enrollment of more than 2,000 boys and girls. Among so many students naturally there are some who have low ideals, but, personally, I have never known a girl who smoked or drank, and I have never met that semi-mythical individual, the campus sheik, who carries a liquor flask on his hip. Seventy-five per cent of the students at Drake work part time to earn money with which to defray all or a part of their college expenses. These young people know the value of a dollar and they are not spending any very considerable part of their earnings in riotous living.

Prominent men and women throughout the country are continually giving out interviews about our "jazz generation." The boys and girls of today didn't make the world they live in. The older generation made it for them, and I believe the older generation is equally responsible with the new for any jazz tendencies in our day. If fathers and mothers would give more time and attention to their children, if they would try harder to understand them

and attempt to be real pals and companions with them, I am certain many of the tragedies of our day, in which unfortunate boys and girls go astray, would be averted. And just as soon as the church awakens to the fact that the young people of this restless age are seeking real spiritual guidance, more than the church is now supplying, just as soon as the church studies and understands youth, then the young people will pay greater heed to the churches.

Young people today are rebels. They rebel at the church, war, industrial and social conditions—and in their revolt they are raising questions which, if rightly handled, will mean much to the next generation. For their problems must be solved, and the answers will be guideposts to young people of the future.

The problem of the church today in regard to young people is a question of approach, of understanding, of kindly, considerate help. Once young people find that the attitude of the church toward them is sympathetic rather than harsh, they will flock to it in ever increasing numbers for help in solving their problems.

I intend to devote my best thought and effort in the years just ahead to proving mistaken the folks who think our youth—the modern dreamers of dreams—are going to the eternal bow-wows. Never were the ideals of youth in general purer and loftier than today. Never was the dream more worthy of the dreamer. A worthy dream, or ambition, should have first place in the life of every boy and girl. And the youth must strive to be worthy of the dream. There came one time to Jesus a rich young ruler who had a feeble dream of eternal life. When Jesus told him what he must do, he turned away, unworthy of the dream.

We know we must possess perseverance. We know how hard it is to keep true to a dream when so many other things clamor for our time! How difficult to remain steadfast when the more glittering and shallow things of the moment call! For it takes courage to go on when the way is rough, when the gleam seems enveloped in darkness.

We know we must have faith—faith in God. Into our dreams we have put courage, sacrifice, love, perseverance, tears, heartaches and probably many disappointments. We must then put prayer and keep faith in God. We must know personally this invisible and loving father. We need his comfort, his inspiration, else our burdens will become too heavy.

Also, we must have faith in our fellow men. We must love our enemies and pray for those who despitefully use us. Call us idealists if you will but you cannot harden our hearts, cramp our souls or destroy our faith in mankind.

Young people today want to be worthy dreamers so that our lives will be a benediction to our fellow men, an increasing joy to ourselves, and our souls will find a place in the eternal plan of the ages.

Credo

NOT what, but Whom, I do believe.
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give;

Not what, but Whom!
For Christ is more than all the creeds,
And his full life of gentle deeds
Shall all the creeds outlive.

Not what I do believe, but Whom!
Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illume
And bids me look beyond the tomb
The larger life to live?

Not what I do believe,
But Whom!
Not what,
But Whom!

—JOHN OXENHAM

Who Put the "You" in Youth?

Cynthia Pearl Maus

"God grant that we, who are adult, may not, with high-priestly hypocrisy, deter youth's soul in its search after truth"

By CYNTHIA PEARL MAUS

Young People's Superintendent
United Christian Missionary Society

IN a "Youth Number" of WORLD CALL, at the dawn of the greatest century in human history, in a world so newly bought with the blood of the youth of three continents that it is epochal in the cycles of time and of history, it is urgent that we face the question "Who Put the 'You' in Youth?"

To rightly understand the "you" in youth, the personal element that enters in, we shall need to face the needs and problems of youth; we shall need to take into account the factors and forces that are all about them as they struggle for abundant self-realization; we shall need to face what it means to rebuild a Christian world order of society through the saving power of the youth of the nation and the world.

What is Youth?

The period of youth is like a wide, deep river dividing childhood from maturity, a river that must be crossed without bridge or boat, through which each soul must go alone, knowing that in this river's flood will be buried deep to rise no more, his childhood; a river not to be crossed in a day or a year, whose waters will bear him up, but not without his own efforts; whose currents will land him somewhere on another shore, far down stream on the dusty plains of sordid manhood, far out of sight of the green hills of care-free childhood that were so near to the heaven of a mother's sympathetic love and understanding.

For youth is the wide interval between the child and the man. It is a time of fluid, restless change when one is carried away from the moorings of childhood and swept on by new currents of life that he does not understand to a strange new destiny of discovered selfhood. It is a fascinating, wondrous time of freshness and bloom when unmeasured continents of power are discovered in the soul, opening up boundless possibilities as the visions of life come sweeping before his inward eyes.

Youth is now and perhaps always will be the least understood portion of life. Lovers of children we all are, but downright lovers of youth, few are. The attitude of the majority toward youth is about like this: "Childhood we know and manhood we know; but who or what are thou" and because we do not *know* youth, we grumble at and find fault with them. The youth in every age has been maligned because it is easier always to criticize than it is to understand.

Youth, however, is no longer to be either ignored or taken for granted, for this new and molten world, made possible through the life blood of the youth of this generation, has rediscovered for us all the value, the importance of youth to civilization.

The supreme work of youth is the formation of an individual personal character. The little child is born into a ready-made world and spends his childhood discovering and becoming familiar with it. Youth, however, casts off the world he has known and begins to build his own world. Youth's soul, like the Prodigal Son, gathers all its own together and withdraws into a far country of undiscovered selfhood. Going forth, master of himself and of his own affairs, youth makes a trial of life on his own responsibility; and there rioting in the excesses of a new found freedom, youth's prodigal soul "sees life," discovers for himself what life is. This self-will, the enthronement of youth, poor, inexperienced self as the only authority, the monarch of the world, is youth's original sin. The discovery that youth is to make is that life is a whole, all its parts are bound inseparably together, that every deed shall have its effect upon the doer, every act shall be registered indelibly upon the soul of him that does it, there to bear its eternal witness to what he has been and is.

The first spiritual experience in the drama of youth's development is that of individuation, the setting apart of self from his previous environment. The second spiritual experience is

necessarily that of illumination, of discovery of the meaning and value of activities that one has chosen for himself. This illumination brings many keen disappointments. There is much humiliation and self-reproach; much also of wholesome truth and of saving self-discovery. When youth makes all for himself, his first great failure, he begins to understand himself and his world.

The third spiritual experience in the drama of youth is the readjustment of young manhood and young womanhood, now distinctly individualized, to the social whole. Out of the isolation of adolescence, the youth of every age, like Moses, Jesus and Paul, brings forth a personality equipped for the doing of great deeds in the world. Just as the anti-social instincts of early adolescence lead youth to assert independence of social control, so the social instincts of later adolescence, love, work (duty) and religion unite to bring the prodigal youth to his home, a completely socialized citizen.

How Youth Finds God

There is no such thing as a normal type of religious experience for youth. Differences of temperament and sex make that forever impossible. The one thing common to all youthful experiences is the realization of a separate personality. Not all young people can realize a personal character, even a character copied from the divine model given us in Jesus, by the same course. The evangelism of youth that follows Jesus must always be educational.

The long and passionate struggle of the restless years of youth is to get a correct adjustment of personal and social relations with the persons who make up the human world about him and with the Supreme Person above. Youth, then, is the normal time when one should "experience religion." But religion is characteristically personal. It is an interpretation of right personal relationships between God and man.

Dr. McKinley in *Educational Evangelism* says, "The Christ for youth is the Christ who enters into free relations with men; who walked and ate and talked with them; received their homage and relieved their pain; instructed their minds and forgave their sins; who was loved by John, denied by Peter, betrayed by Judas, condemned by Pilate, and worshiped by Mary, the Christ who bids all men to enter into the abundant life by the narrow gate of self-sacrifice and service; to deny themselves, take up the cross, leave all and follow him through a Gethsemane of sorrow, up the steep hillside of a Calvary of shame, to, if necessary, an ignominious death on a cross of misunderstanding and hate."

"The thoughts of youth are long, long thoughts." His mind is keenly sensitive to spiritual truth. No one is more deeply, passionately interested in the good, the right, the true and the beautiful, than youth. Life and what to do with it, love and its meaning, self-sacrifice and the splendor of it, are meat and drink to his soul.

Youth needs a place where, all unquestioned and unobserved, he may lift up his heart to God and give wings to his spiritual aspirations; where, without being hastened or pressed, and yet with wise help and guidance, he may think out his "long thoughts" until they settle his character for life.

The church in the past has sometimes been too much in haste to receive confessions, to get the allegiance of youth to the institution of religion. God's way is to build character, and to trust a character built on Christ to make its own confession before the world by helping to build a Christian world order of society. There is no short cut from childish to mature faith. Nature takes from ten to twelve years to do her special work in the soul of youth. Can the church expect to do hers in ten days or ten weeks of pre-Easter emphasis?

To receive children into the church just at the dawn of the period when their anti-social instincts awake, and then to think that they are safe and ignore their special needs during the disturbing period of adolescence, is only botching the work. A truly educational method must walk patiently by the side of youth through all the steps of his progress, recognizing his right to be anti-social at one time, welcoming the gang spirit as a sign of the new social impulse, confident that the higher social instincts will assert their power later on, and careful above all things to see that youth is not made to feel that he is utterly lost to religion and the church because he sometimes rebels against conventional forms of religion and insists on going his own way for a time.

The church's educational opportunity with young people will best be met (1) by dealing with youth in vital, not formal ways; (2) by adapting the church services to the needs and interests of youth; (3) by teaching youth through example as well as precept the habit of church attendance; (4) by making church membership the ideal to be looked forward to by youth as expressing right relationships with God and man; (5) by bearing constantly in mind in all our dealings with youth the distinction between personal and institutional religion. Youth's first task is to achieve a personal religion. In so doing he is likely to undervalue institutionalized religion. He may even boast that

he can find and worship God as well by other means. He may have to learn some lessons in the school of life before he is prepared to acknowledge his debt to the institution of religion.

Nor is the soul of youth something that may be saved apart from his body, mind and social outreach. The church in dealing with young life measures up to its full responsibility only when its program of evangelism is a continuous religious educational process that leads ultimately to an abundant self-realization on the part of youth of his full capacity for character development. The church must provide a comprehensive, coherent and unified program of development that will challenge youth to such a balanced physical, intellectual, social and religious expression of life as will insure full-orbed spiritual personality in maturity.

The goal of the church must not be thought of wholly in terms of the numbers of young people won to church membership on decision days, but rather on the balanced, full-rounded development of those who are reached. The growth and development of youth's spiritual life is not something we can take for granted, for while it is true that youth is by nature religious, it is also true that the religious instinct is subject to the same laws of growth and development of all other human capacities and powers. Exercise means growth, the lack of exercise atrophy and death.

Christian character is the by-product of Christian activity. Youth learns to worship by participating in the planning and conduct of services of worship. Youth learns how to study God's word as applied to the problems of today, by studying, not by listening to a digest of the lesson by the lecture-method type of teacher. Youth learns to render service in the home, church, community and world by accomplishing service projects in these fields and in no other way. Jesus taught his disciples the principle of service by the project method. He multiplied the loaves and fishes, but *they* fed the multitude. Young people today will learn or fail to learn the same lesson to the degree that the church in its educational program succeeds in getting them to engage in definite, worth while service projects for God's needy ones throughout all the earth.

Youth Finds His World

In these days, when the races of men are being brought more closely together each year through travel, business, industry and modern inventions, it is imperative that youth finds the church effective as an agency in Christianizing the business industries and inventions of the world if the goal of Christianity—a Christian world order of society—is to be realized.

Just now the churches of America are facing peculiar problems in the field of missionary cooperation because the church in distant mission fields often cannot and does not carry out exactly the same type of management which is characteristic of the church in the homeland. There is real need, therefore, for the church to consider the problems that must be met by the missionaries of the cross who go to far-away India, Africa, China or Tibet. It is essential that young people shall be given opportunity to look at the problem of world evangelization through the eyes of the missionary, who sees and understands the intricacies of the situation in a way that it is difficult, if not impossible, for us who are remote from these fields to see and to understand.

God, himself, put the "you" in youth and he placed it there in the normal development of all young people that they might be driven by impelling inward urges to find themselves, to find their God, and to discover their place and part in building a Christian world-order of society. The youth of every age says to adulthood, "Know ye not that *I* (individually) must be about my Father's business?" In discovering that business and his place and part in it, youth of necessity must "prove all things," that he may "hold fast to that which is good."

God grant that we, who are adult, may not with high-priestly hypocrisy, deter youth's soul in its search after truth, from proving all things. In the conquest of youth's soul after "truth" lies the hope of the race in building a Christian world-order of society. If they can discover a "better way" to do some things than we, who are now adult, have found, God give us all the grace and the humility of spirit to say with John the Baptist, "I must decrease that thou (youth) may increase."

The Church Gets On the Job

Roy G. Ross

"To the young person who has not seen the full implications of Christianity, there is no greater contribution that can come to his life than a touch with the conference program"

By ROY G. ROSS

Young People's Superintendent
United Christian Missionary Society

TO those who have come to understand something of the revived interest on the part of the thinking youth of today in religion and in the problems of the application of religion to the social, political and industrial order, the announcement of our 1926 young people's conference schedule will be decidedly challenging. In this program we are attempting to do the very sort of thing which we feel is demanded by this increased interest on the part of the youth of our own brotherhood the country over. We are attempting to bring our young people together at thirty-two conference points, helping them to think through the application of Christianity to their own lives and to the social order. We are trying also to demonstrate by our practical living for that week what the fourfold Christian life means to youth today.

The conference movement that is sweeping the religious life of America has within it the potential power to answer this new urge on the part of young people and to mobilize this new consciousness and this new vigor into a great leadership of Protestantism. The movement is especially adapted to meeting this need because in it young people are given the maximum of liberty in their thinking, together with such supervision as necessarily must be maintained in order to give this thinking direction.

Though the conference movement is new, it is no longer in the experimental stage. The fact of a new interest in and an efficient service to the churches of our brotherhood in districts where conferences have been held is coming to be recognized.

Twenty-two conferences were held during the summer of 1925 in nineteen different states, enrolling 2,164 students. The conferences represented six years of hard work which had been put into the building up of a nation-wide conference program. The total enrollment of these conferences was 2,463 with an average of 112 enrolled for each conference. Oklahoma had the largest enrollment during 1925, a total of 201 students. Twenty-one of these conferences were fully standardized, looking toward graduation at the end of a four-year period. A total of 180 students received the young people's conference diploma during the summer of 1925.

This summer thirty-two fully standardized young people's conferences will be held under the auspices of the United Christian Missionary Society and cooperating colleges and state boards. Of these conferences, one will be the first Negro young people's conference ever held on the North American continent. It will convene at Southern Christian Institute, Edwards, Mississippi. In a number of cases, the enrollment of some conferences has become so large in previous years that it has been necessary to divide the student group into two conferences, allowing only those over eighteen years of age to attend the older conference and organizing those under eighteen into a group known as the high school conference. The curriculum which is studied by the two groups is practically the same except that certain courses which are best adapted to older young people are not offered in the high school conferences. There will be among the thirty-two conferences this year four of this high school classification. These will be held in Indiana, Ohio, Oklahoma and West Virginia.

THE conference consists of seven days of work and play from which the young people receive inspiration, information and recreation. The conference faculty consists of some of the most far-visioned and spiritually-minded men and women in the brotherhood.

The conference schedule is a veritable demonstration of a program which contributes to the physical, intellectual, social and spiritual needs of young people. Time is given each day for recreation, social activities and devotional development as well as actual class study. The conference seeks to send its stu-

dents back into the local church trained to serve efficiently and inspired to greater consecration of talent and time. No church could make a greater investment than to send one young person for every hundred of its membership to the nearest conference this coming summer.

Many of the activities are under the direction of the students themselves. So far as possible, student initiative is relied upon by the faculty in all affairs outside of the classroom, thus giving the greatest possible opportunity for directed expression which we believe is one of the leading educational features of the conference. Each year the students elect a set of officers for the ensuing year.

There are many young people in our local churches who have a decided dissatisfaction with the church as it exists in their own community. They have made a demand for self-expression in the application of Christianity. Had they been given such opportunity for self-expression they would not have known how to use it; nor would they have known how to avail themselves of the possibilities of the freedom they cry for. The conference has in many cases taken these young people from the local community and has demonstrated to them the possibilities of the fourfold Christian life. It has held up to them the Jesus way of living as a sane and yet an effective way of life, and has sent them back to the local church with a new vision of what Christianity means as applied to the relationships which they there sustain. To the young person who has not had this mountain top experience and who has not seen the full implications of Christianity for youth, there is no greater contribution which could come to his life at this time than a touch with the conference program.

In a recent survey of the students of one of our cities made by a conference club, it was found that over a period of four years sixty-six delegates had attended conference. Of these sixty-six delegates, fifty-three are still living continuously in the city, two have moved away and eleven are out of the city temporarily attending college. Of these fifty-three delegates who are living in the city permanently, all are taking an active part in the church and together they are holding seventy-four positions. Of these seventy-four positions, sixty have been filled since the 1924 conference, showing very conclusively that the conference had a definite part in training these young people for positions of leadership. Twenty-seven of the sixty-six delegates are attending college, eleven away from home and sixteen within the city. It is felt by the leaders of this group that the conference had a great deal to do with inspiring these young people with the desire for a college education, and these are only sixty-six delegates out of a total of over twenty-four hundred who were touched last year by the conference movement and of a possible thirty-five hundred who will be touched by the conference movement in 1926!

In addition to our own conference movement, there are thousands and tens of thousands of young people of other communions who are being cared for and trained in similar conferences. Thinking in terms of this larger group, try to evaluate the contribution that will be made by these thousands of young people going back into positions of leadership with a definite Christian outlook on life! Thus the church is meeting the desire for freedom and self-expression of its youth.

Young People's Conference Schedule
Disciples of Christ

May 23-30—Negro Young People, Edwards, Miss.
June 7-13—Cotner College, Bethany, Nebr.; Tri-State, Montgomery, Ala.
June 14-20—Northwestern, Spokane, Wash.; Sunflower, Emporia, Kan.; Tennessee, Ovoca, Tenn.
June 21-28—Central Western, Columbia, Mo.; Tipi-Wakan, Spring Park, Minn.; Chesapeake Area, Lynchburg, Va.; Texas Christian U., Fort Worth, Tex.
June 23-30—Florida, Winter Haven, Fla.
June 28-July 4—Eureka College, Eureka, Ill.; Hiram High School, Hiram, Ohio; Oregon Training School and Conference, Turner, Ore.
June 29-July 6—California South, Idylwild Pines, Cal.
July 5-12—Iowa, Boone, Ia.; Hiram, Hiram, Ohio.
July 7-14—Mammoth Cave, Mammoth Cave, Ky.
July 12-18—Crystal Beach, Frankfort, Mich.; Arkansas, Petit Jean Mt., Ark.; Bethany, Bethany, W. Va.
July 19-25—Bethany High School, Bethany, W. Va.; New England, Camp Winnipesaukee, N. H.
July 29-Aug. 1—Oklahoma, Enid, Okla.; Colorado, Pueblo, Colo.
August 2-8—Oklahoma High School, Enid, Okla.; Bethany Park High School, Bethany Park, Ind.; New York, Montour Falls, N. Y.
August 9-15—Bethany Park, Bethany Park, Ind.; Hollister Assembly, Hollister, Mo.; California North, Sequoia Park, Cal.
Aug. 30-Sept. 5—Wilmington College, Wilmington, Ohio.

International Camp Conference Schedule

July 27-Aug. 9—Girls' Camp, Lake Winnipesaukee, N. H.
Aug. 3-16—Girls' Camp, Geneva Glen, Colo.
Aug. 10-23—Girls' Camp, Lake Geneva, Wisc.
Aug. 17-30—Boys' Camp, Geneva Glen, Colo.
Aug. 24-Sept. 6—Boys' Camp, Lake Geneva, Wisc.
Aug. 24-Sept. 6—Boys' Camp, Lake Winnipesaukee, N. H.

What I Found In Russia

By FREDERICK W. BURNHAM

Church of the Resurrection, Leningrad, built by Czar Alexander III, in commemoration of his being saved by a bomb at this point

WHAT is Russia like? If one could imagine the Gulf of Mexico on the east at about Hannibal, Missouri, and the Gulf of California on the west at St. Joseph, with a high range of mountains extending southeast to northwest between; south of these mountains the land sloping away to desert regions and on the north, gradually, to the Arctic Ocean, with vast plains between similar to Kansas, Nebraska, the Dakotas, Minnesota and Canada, he would have a fair conception of what European Russia is like—at least that portion of it we covered.

The board of trustees of the American Christian Missionary Society sent A. E. Cory and myself to Russia last summer to obtain first-hand information on the religious conditions there, with special reference to the All-Russia Union of Evangelical Christians. It was desired that we should learn the conditions of the churches holding fellowship in that Union and of the school maintained by it in Leningrad (Petrograd) for the training of ministers. The trustees of the American Christian Missionary Society desired this information for their guidance in the further use of the funds raised through the Men and Millions Movement for the Commission on Foreign Relations of the American Society.

Mrs. Burnham accompanied us. After visiting the work of the Near East Relief, we crossed the Black Sea from Constantinople to Batoum and entered Russia there. From Batoum we proceeded to Tiflis, the Paris of Russia; thence to Alexandrople, now called Leninakan, Russian Armenia; then back to Tiflis and over the Georgian Highway through the Caucasus Mountains to Vladikavkas; thence by rail to Mineral Nevada and by truck out to Maslov Kut to inspect the agricultural project under a young American, Harold M. Ware, where Karl Borders and his wife are located; thence north to Rostof on the Don, to Moscow, where we spent a week, and to Leningrad for another week; thence out through Finland. The distance covered from south to north was about the equivalent of that from Kansas City to Juneau, Alaska.

While we were primarily concerned about those Christians known as the "Russian Evangelicals," who are affiliated with the above mentioned Union, we were, of course, anxious to learn all we could about the general religious conditions in Russia, and we took advantage of every possible opportunity to study those conditions. We talked with individuals both within and without the church, met some representatives of the Orthodox church, as well as Protestants of other groups.

The Orthodox Church

As is well known, Christianity has been the prevailing religion in Russia for nearly a thousand years.

From early times it was a state religion, and the Orthodox, or Greek Catholic church, was the established church of the realm. For the past two hundred years, that is, since the time of Peter the Great (1700), this state church had been so thoroughly under the domination of the autocracy which governed Russia that the revolution, which overthrew the Czar and his government, reacted vigorously against the church also, and the spirit of that reaction is still widespread. There is now complete separation of church and state. The present government does not seem to be putting heavy re-

strictions upon the church, aside from prohibiting the teaching of religion to children under eighteen years of age. The Orthodox church is free to conduct its services in its own way, and after its established order. We found the services uniformly maintained in the churches. The church buildings, for the most part, are in good repair, and the services, even on the midweek religious holidays, were well attended. The day we reached Moscow happened to be "Transfiguration Day" and we found the departments of government all closed, business suspended and an avowedly atheistic government recognizing a holy day of the church calendar as a legal holiday. The churches were holding services in commemoration of this event in Jesus' life. The people attended in throngs. We went to the service in the cathedral of the Church of our Savior in Moscow. There were groups outside this church discussing questions of religion; but there was no interference from the government. Elsewhere we observed a few cases where church buildings had been damaged or destroyed by the civil wars which followed the revolution; but, with one exception, and that where a village church was wrecked, they were being restored.

Top: A Moscow parkway. Left: Overlooking Moscow and the Kremlin. The Moscova River on the right

No Sunday schools or classes for religious instruction for children under eighteen years of age are permitted. Parents may instruct their own children in their homes and children are at liberty to attend the services of the church if they see fit to do so.

Religious Attitude of the People

Aside from the official atheists, who are leading the reaction against religion and the old Orthodox church, we found the Russian people in all parts of the realm a religious people. We must keep in mind the fact that the Russians are not a homogeneous group. There are at least thirteen distinct racial groups or nationalities, and these are subdivided into very many more. Yet throughout Russia, one can discern an essentially religious spirit. There is keen desire to learn, to find out the truth. We had the privilege of speaking at a number of services, under the auspices of our friends of the Evangelical group, and upon every occasion, whether a week night or at the Sunday service, the places where we spoke were crowded beyond their normal capacity. The religious desire and hunger of the people is a primitive, simple, almost childlike spirit of inquiry.

Notwithstanding the attitude of the government toward established religion, it seems evident that the simple teaching of Jesus, with emphasis upon his social message, will not be opposed and that this alone will be able to meet the religious needs of the Russian people.

The All Russia Evangelical Christian Union

In our endeavor to become acquainted with the situation of the All-Russia Evangelical Christian Union, we had the advantage of previous correspondence connected with the support which the American Christian Missionary

Ivan Parlowitch Beliaeff, president Moscow district of the All-Russia Union of Evangelical Christians

Society had given in the past to this group. Also the arrival of I. S. Prokhanoff in America a month before we sailed gave us opportunity for conference with him and for him to communicate with his forces in Russia so as to pave the way for our coming. Mr. Prokhanoff provided us with a detailed statement of the men in charge of affairs over there whom we should see and of the general operations of the Union. While, as stated, we entered Russia from the Black Sea and spent some time in the Caucasus region, yet we got into touch with these leaders immediately upon our entry and arranged for conferences with them in Moscow and in Leningrad. We met these leaders in repeated and prolonged interviews. We investigated thoroughly their organization and its operations and the fundamental principles of their belief and practice. We went with them into questions of doctrine and polity. We visited the churches, participated in their services, spoke to congregations and individuals to the limit of our time and ability. We saw the rented school building and its equipment in Leningrad. We investigated thoroughly the processes of the school, the opportunities offered for instruction and for the care of the students who come to it. With the faculty we went over the curriculum item by item and familiarized ourselves both with the personnel of the faculty and with the disciplines which they offer. We inquired with care into the tendencies which have prevailed in the teaching and outlook of the school, particularly those tendencies which have come in from Europe and America. We found that the trend of the school's thought had been considerably influenced by premillennial, and fundamentalist doctrines which have crept in through influences from abroad that are seeking to affect Russian thought. We inquired into the financial support which has hitherto been coming to the school and to the Union, both as to support from Russian sources and from foreign sources. We found that very little direct support was received from the churches or Christian groups affiliated with the Union, because of the prevailing poverty.

The Burnham party with the staff of workers in the All-Russia Union of Evangelical Churches

The Union issues a monthly publication, 5,000 copies, and other literature, from the sale of which it derives some revenue. From the outside, in addition to the assistance given by the American Christian Missionary Society, the Union and its Bible School in Leningrad have received some financial aid in the past from the Baptists, some from a German society and a little from other sources in America. All of this assistance from abroad has now been withdrawn except that from the American Christian Missionary Society.

Our investigation brought out the fact that the school has its own organization and administration, though it employs in its faculty, and is directed by members of the same group which constitute the officials of the council of the Union.

The physical equipment of the school is pitiably inadequate, yet we were impressed with the fine quality, devotion and spirituality of the men who compose the faculty. Some of them are men of intellectual attainments and have had seminary training in the institutions of Europe. They are all men of the highest Christian character. The work of the school, of course, was practically abolished during the period of the war, and has made only a meager beginning within the past two or three years. The courses offered have been fragmentary. The lack of equipment and the meager resources at the command of the faculty, together with the fact that the students were unable to come and remain in school long enough to take thorough courses, has made it impossible for the school to develop a curriculum or offer disciplines which would at all adequately equip young men for the ministry. Because of the general poverty during the famines, it has been necessary for the school to grant free living support to most of its students. But in spite of its limitations, the school has turned out some men who have proved to be able preachers, who, by their preaching, have turned many to the Lord.

Typical Russian church and people, Moscow

Concerning the religious status of this body of Russian Evangelicals, it should be known that they are not Baptists, nor are they Disciples. Although I. S. Prokhanoff was elected a vice-president of the World's Baptist Alliance at Helsingfors two years ago, his council holds that his election by that Alliance was merely a recognition of him as the leader of their body in Russia. The Evangelicals are an immersionist body. They practice only adult baptism. As to the design of baptism, they hold more with the Baptists than with the Disciples. Their position is that faith follows repentance, that baptism is not so much a part of the process of conversion but rather the answer of a good conscience toward God after conversion has been completed. They hold to semi-closed communion. Their churches do not uniformly observe the communion service every Sunday. They have a pretty well articulated ecclesiastical organization which centers in the council and its president, I. S. Prokhanoff. The council has drawn up a statement of belief and of practical discipline which is uniformly adopted by the congregations. The All-Russia Evangelical Christian Union is not so simply a missionary or educational organization, nor just a convention, such as the Disciples of Christ have in America; but is more of an ecclesiastical church organization. The churches are grouped by districts and these districts have representation in an annual conference which selects the members of the council. The brethren hold that the actions of the council are only advisory; nevertheless the council does speak for the churches and districts. This, of course, is considerably removed from the position of the Disciples of Christ!

There is without doubt an open door of opportunity before the All-Russia Evangelical Christian Union. It is claimed that its adherents now number a million and a half or two million, though its actual membership is unknown, with congregations throughout all Russia and Siberia. If this group of believers is given assistance and if its training school can be developed into a college with adequate equipment, offering constructive courses and made capable of giving the assistance which is required to the young men presenting themselves for training, this evangelical body can meet the situation in Russia as can no other forces with which we are acquainted.

All of the officers of the council and the members of the faculty realize that their present equipment is hopelessly inadequate and that they cannot meet the opportunity which is offered to them without outside help. If help is given, it must be with the understanding that the council and the school shall be left free both in their thinking and in their administration. The group must remain what it is now: a Russian Evangelical body uncontrolled or dominated by any western religious force. These leaders appreciate the liberty which they have won out of struggle. They are keenly conscious of their need of assistance; but they will not receive that assistance if it is conditioned upon out-

(Continued on page 34)

Top: Farm house and artesian well on farm at Maslov Kut, Ter District. Right: Threshing on the same farm

Chapultepec, home of President Calles in Mexico City and seat of the National Military Academy

Again The Mexican Question

By SAMUEL GUY INMAN

MEXICO again is on the front page. We are becoming accustomed to the eternal discussion between the two governments concerning property rights. Fortunately it looks like both governments are trying calmly to work out this highly technical question, which is as complicated as some of those which bring a four to five decision by our own Supreme Court.

But there are evidently interests that always believe that fishing is more profitable in troubled waters and take advantage of any incident that might help to argue for intervention in Mexico. Out of a comparatively clear sky we are suddenly told by a New York daily that "intervention seems more probable tonight than any time since General Pershing headed an expedition to get Pancho Villa," and because of an entirely new reason—"Religious influences of the United States are putting pressure on the administration for action, since President Calles is determined to drive out all religion."

What are the real facts about the Mexican religious situation that has occupied so much space in the daily press recently?

In 1857, church and state in Mexico were separated, and, because the church then owned more than half of the country's real property and exerted a predominant political influence, laws were passed limiting churches as to real estate holdings, prohibiting monasteries, convents and religious processions and providing other restrictions. In the Constitution of 1917, those provisions were still more strengthened to enable the government to control the opposition tactics of ecclesiastics, especially foreigners, who openly announced their defiance of the government. The Constitution made three important constitutional provisions, (Articles 3, 27, 130), declared that ecclesiastics were not allowed to conduct primary schools; second, church buildings were to be considered the property of the nation and, third, foreign ecclesiastics should not *"ejercer el ministerio,"* that is, "perform religious rites."

No statutes interpreting these articles in the Constitution have yet been passed. But so far as the overwhelming majority of American ministers in Mexico is concerned, acting in a united organization, the peculiar conditions in Mexico have been recognized and provisions have been made to obey the law. Mexican pastors have been put in charge of churches, religious teaching eliminated from primary schools, and church edifices, all of which continue to be used as before, have been registered with the government. One hundred and ninety-six American ministers and teachers are now in Mexico representing nineteen American mission boards. One hundred and eighty-seven schools are conducted by them with 13,000 pupils.

Cables from Mexico City show that all of this work is proceeding as usual, without molestation from the government. A cable from the president and secretary of the Mexico City Evangelical Committee on Cooperation says: "Facts misrepresented in press. No evangelical missionaries expelled nor schools closed." The Board of Foreign Missions of the Methodist Episcopal church has received the following from Bishop George A. Miller, now in Mexico City: "Press reports expulsion Protestant missionaries grossly exaggerated. No cause for alarm." The Protestant

Episcopal Board has received the following from Bishop Creighton, in charge of their work in Mexico: "Our work unaffected."

ALL this recent excitement concerning religious persecutions seems therefore to have been stirred up first by the expulsion of some twenty foreign ecclesiastics, mostly Spanish and French, who recently defied openly the power of the Mexican government and, second, by the temporary closing of a few religious schools until they can comply with the law in particular ways suggested by the government.

As President Calles has put it: "In contrast with the expelled clergy, there have been numerous other ministers who have obeyed the Constitution, dedicating themselves to legal activities, such as teaching secondary schools or orienting suitable activities, but leaving to Mexican ministers the performance of the strictly confessional work of their religion. These ministers have not been and will not be molested.

"As invariably occurs when Mexican questions are under consideration, an effort has been made to distort the facts. The people of the United States are asked to believe that a simple question of obedience to and respect for the fundamental law of our country involves a campaign of religious persecution which would necessarily be repugnant

Snow-capped Popocatepetl, just south of Mexico City and one of the chief scenic glories of the country

Column of Independence, Mexico City

and almost inexplicable in a country such as the United States, in which, fortunately, ecclesiastical and religious matters have always been absent from civil and political legislation. In the United States the religious have ruled pacifically in the moral sphere, and as yet have not complicated governmental affairs by the least mixing of spiritual things with temporal things nor by going out of their legitimate sphere of action to invade the political field . . .

"With regard to the future the attitude of the Government of Mexico toward the Catholic priests or the ministers of any other cult cannot be different for American citizens from that adopted for those of other nationalities. But it is necessary to say that the violations of the law by American citizens in this respect are not so numerous as those of the nationals of other countries . . .

"For this reason they are not molested, thus bringing about the development and prosperity of their churches through the work of Mexican ministers and living tranquilly and respected among us by merely performing acts of religion."

American mission boards have always opposed intervention in Mexico. They decided from the beginning to obey the law of the land, to make no appeals to their government for diplomatic protection, to transfer all ministerial functions to

Mexicans, and to give their aid as specialists and administrators along lines which the Mexicans themselves felt they particularly needed foreign help. The readjusted program not only satisfied legal requirements, but is recognized by both Americans and Mexicans as a more efficient division of forces working for Mexico's educational and spiritual life.

Mexico is facing a tremendous task in changing from a sixteenth century serfdom to a twentieth century democracy, with many reactionary influences endeavoring to block her program to give land to the common people, to raise the standards of labor and to protect her national resources from unjust foreign exploitation. The Calles government, however, while admitting that its primary interest is in helping upward the twelve million illiterate peons, insists that it welcomes proper foreign cooperation and will protect all legitimate foreign interests.

"If 'Twere Done When 'Twere Done"

By OUR ORIENTING EDITOR

THIS is the cry of disappointment, if not of despair, which rises after every human achievement, with the realization that the fortune is as hard to keep as it was to gain, that the election won this year must be won again in one, two or four years, that the temptation overcome today must be reconquered tomorrow and the day after and every day.

The minister, the missionary and the mother are the especial successors in our day of Sisyphus, without his guilt. If only the five hundred or fifteen hundred members of the congregation would "stay put" and let the preacher concentrate his energies on winning other souls! Even those who neither get offended nor grow cold finally die or move to other communities. Most critics of churches and pastors fail to take into account this large annual turnover of church members. Each congregation, the whole fellowship and the church universal must actually "run fast to stand still."

W. R. Warren soliloquizing on the roof of Tagore's home, Bengal, India

As this is true in a Christian land where social customs, laws, literature and art are all more or less favorable to the prevailing religion, how much more striking are its results in non-Christian countries. The marvel is that, more generally than at home, the members of mission churches continue steadfast unto the end. They have purchased their freedom in Christ at a great price and will not easily let it go. To fill their places and then to make a net gain from generation to generation—even in some fields to multiply in spite of sin and death and the powers of age-old prevailing influences, is the marvelous record of modern missions.

Not different is the problem and the task of the mother. Though she and the babe's father may be lineal successors of fifty consecrated forebears, their child begins life with all the instincts of a primitive savage, as well as all the possibilities of a glorious saint. Everything of discipline, of forbearance, of instruction and of regeneration required by each of his ancestors he also must have before he can show in his life the grace and power of the risen Christ.

Most, if not all, of the tragedies of Christendom are due to our failure to recognize this elemental fact. The parents were so completely committed to Christian life and service that they took it for granted that their children could not be different. The character established through forty years of devotion and discipline was accounted so secure that the supreme Source of its strength was forgotten. Too late came the realization that there is no "once for all" in God's living universe.

Why not realize in advance that this principle of everlasting effort and perpetual progress is a glorious fact as well as a solemn reality? There is nothing melancholy about it.

To no one but our Redeemer himself do we owe a greater debt than to the long succession of mothers, each doing over again and gladly striving to do better, what every preceding mother had pledged her very life to do. While voicing with song and sermon, flowers and prayers, our gratitude on Mother's Day to the mothers whose work is nearly or quite done, let us not forget a generous meed of cheer to the young mothers who are in the beginning or the midst of rearing a better generation of men than the world has yet seen.

On Every High Hill and Under Every Green Tree

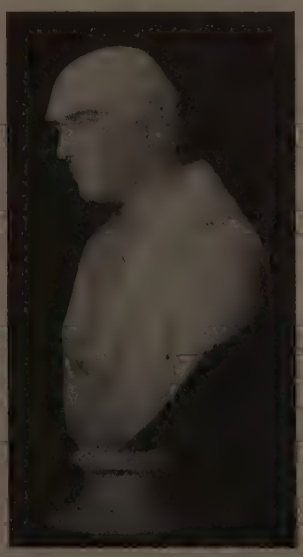
—F. E. Livengood

Overlooking Ramtek Temple, near Nagpur, India

A glimpse at the idolatry of India, its general prevalence, strange persistence and degrading influence; with mention of the steps being taken to uproot it

By W. R. WARREN

ANYONE who has wondered at the large space given in the Old Testament to the denunciation of idolatry needs only to spend a little time in India to come into full sympathy with Isaiah, Jeremiah and the other prophets. In this matter, as in many other conditions of daily life, the people of India are exactly where David and Solomon left the children of Israel. They plow and thresh, grind their grain and cook their bread just as all Asiatics did three thousand years ago. We should not be surprised to find their religion as primitive as their food. Whether surprised or not, the traveler gets a new understanding of the Hebrew Scriptures, and conversely, what he remembers of the Bible helps him to get acquainted with India more quickly and more thoroughly.



—W. R. Warren

The cobbler who dreamed at his work and worked out his dream. Bust of William Carey, first missionary to India, at Serampore

Perhaps the scholars can explain just why the backsliding kings of Israel built their shrines and set up their images of strange gods on the hills and under the trees, and the same explanation will cover the present situation in India. Indeed these Indian gods date back to those same days and, in spite of the furious zeal with which the Mohammedan conquerors destroyed every idol they could find, some of the molten and graven images worshiped now have actually come down through all the intervening centuries. The *pipul* tree, a species of wild fig which grows very large, is itself considered sacred. It is therefore chosen most frequently to shelter a shrine or an idol. The need of shade for the worshipers would in itself be a sufficient explanation of such a location. The more costly and pretentious temples are erected on the hilltops. Thus they become landmarks seen from afar. The impressive views obtained by the worshipers looking out from an elevated temple add to its awe inspiring power. Another element in such a location is the merit

gained by the devotee in climbing to the summit of the hill.

As in Israel again, the worship of idols is a degrading and vicious practice. Mr. Gandhi and other enlightened Hindus deny this. They claim that the idol serves a spiritual purpose by concentrating the attention of the worshiper upon the god whom it represents. Even their several gods, they say, are but different manifestations or incarnations of the one deity. There is some apparent justification for these claims in the language even of the common people, but on the whole, in spite of an underlying recognition of one God, and although some forms of idolatry might be dismissed as innocent fairy tales and others regarded as an earnest seeking after the living and true God, we must agree with the prophets of old and the missionaries of today and denounce the worship of idols as debasing to men and dishonoring to God. In this position Rabindranath Tagore follows his illustrious father. Such of the educated people of India as do not take this revolutionary stand feel compelled continually to justify their failure to do so. It is no less than amazing that their inborn conservatism and their age-long familiarity with this and other phases of the Hindu system should make them tolerate their vileness for a moment.

—*W. R. Warren*

An example of Billboards in India. Idols carved in a great stone near Mahoba

The idolatry of India is not confined to images of their principal gods but extends also to trees, persons, animals and every possible sort of animate and inanimate object. Frequently the god is just such a stone as that with which David surprised Goliath. This may be smeared with red paint to indicate its sacred character, or it may be gaily dressed, set upon a pedestal and surrounded with all of the marks of adoration. No less an authority than *Murray's Handbook* reports that two-thirds of the people of India worship a symbol which would be legally prohibited in Europe and America as obscene. This is not prudery on our part or a mere difference of viewpoint but indicates the fundamentally vicious character of idolatry.

Absurd and indefensible as the whole system appears, it is so rooted in immemorial custom and so intricately interwoven with all of the interests, instincts and activities of daily life that it is all but impossible to rescue an individual from its toils. This is doubly true since the family group of twenty or a hundred persons rules each member and allows him only the slightest liberty of choice, and is in turn itself controlled by the community and the caste. The man who said the Chinese language was the devil's prize invention was evidently unacquainted with the combined deadening power of India's idolatry and castes.

—*W. R. Warren*

A substitution for some of the roadside idols. Rear of the Jackman Memorial Hospital, Bilaspur

Of course every effort and activity of the missionary is designed to deliver the people from their thralldom. One of the most effective means of showing the impotence of their idols is the hospital or

—W. R. Warren

Group of theological students on steps of Carey's home, Serampore, India, now College House

dispensary of modern western medicine. The blindest and most stolid ignorance must at last give way before unquestionable facts. Again and again they see two children with diphtheria. The missionary doctor treats one with antitoxin and it recovers. In behalf of the other an offering and a prayer are made to the idol and it dies. Common sense might resist a demonstration like that, but intense parental affection at last sees the light. Here again caste imposes many barriers which the medical missionary in China or Africa does not encounter, but these also are being overcome. Not only does increasing popular confidence keep the doctors and nurses busy, it also requires someone in each station where there is no physician, compounder or trained nurse to keep a supply of simple remedies to meet the pathetic needs of suffering humanity. The joy of observing cures effected alternates, alas, with sorrow over the cases that came too late! Doubly pathetic is it to stand by where there is no consecrated medical skill and hear the anxious parents told of the impossible forty or sixty miles they must go to get help. At any rate the people are learning to look in the right direction.

—W. R. Warren

Native orchestra and choir in an Indian church, Fosterpur, India

The chief reliance in overcoming idolatry is the telling of the simple gospel story. Missionaries, Indian pastors and evangelists and Bible women all are constantly engaged in this direct evangelism. Each of the men has a long list of villages and of bazaars which he visits with more or less regularity to tell and sing the story of God's redeeming love in Christ and to sell Bibles and portions of Scripture and distribute printed matter. Each of the women finds a ready welcome in many homes where she and her companion teach and read and sing, for like the seventy in Galilee they go two by two. Slowly but surely Indian society is being permeated with a knowledge of God, who is spirit and must be worshiped in spirit and truth. Some of the older missions have had entire communities turn from their idols in a day to worship the living and true God. Such days must come in other parts of the country. These converted areas become the most effective evangelistic forces for the regions which the missionaries have not yet reached.

There are three grounds for confidence regarding the final success of the Christian movement in India. First: The Indian people are intensely religious. Their misdirected worship will be all the more devout when turned in the right direction. Second: The general progress of education, with the missionaries as its pioneers, is making the old order impossible. Whichever comes first, education or evangelism, the other speedily follows. Third: The further the truth goes the faster it spreads. This was demonstrated in the eradication of human slavery throughout the civilized world and in the prohibition of the liquor traffic in the United States. "The prospects are as bright as the promises of God!"

India's Workshop H

The people of India are in some respects the original fresh air fiends, practically every conceivable activity being carried on in the open with little or no protection from the elements.

—*W. R. Warren*

Circle: Woman with outdoor "chulha," or kitchen, Harda; above: Hay bazaar, Damoh

Prize cucumbers a sixteen inches lo annual fair. J. G the natives wh

Much of India's famous pottery has for its only kiln the sunlight

A general merchandise store in India. Bandakp

the Sky For a Roof

Their outdoor life is accounted for partly by the intense heat which puts every passing breeze at a premium and by their poverty which affords only the most miserable and uninviting dwellings.

—W. R. Warren

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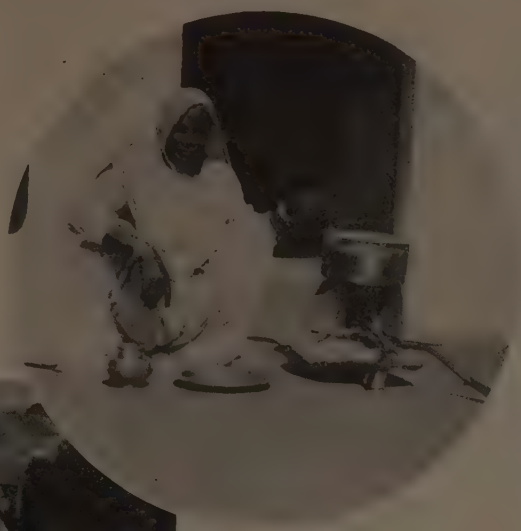


—W. R. Warren

—W. R. Warren

Circle: Phoebe bai, helper at the Kulpahar station, at her outdoor "chulha;" above: The Indian derrick at work

lace in the shadow of the temple at
Damoh

—W. R. Warren

A typical dairy in rural India

What I Found in Russia

(Continued from page 25)

side domination of the affairs of the Union. They told us so. They face their own responsibility, under God, to be true to the leadership of his word and spirit and to the fellowship of their own people. The Russian people themselves do not want western denominationalism foisted upon their country.

We believe that, in fellowship with this All-Russia Evangelical Christian Union, there is an opportunity for the Disciples of Christ to render Christian aid where it will be of the greatest benefit in the years to come. We may be able to help shape the life and determine the destiny of a people and a nation. Here is an opportunity, the equal of which we have seen nowhere else in the world. But it ought to be clearly and thoroughly understood that this does not afford an occasion for the Disciples, or for anybody else, to make a "scoop." We ought to understand clearly that if our most sanguine expectations are realized, we are not going to "add 2,000,000 Disciples to the Restoration movement." We shall not open markets for our brotherhood products, either journalistic, educational or missionary. We shall not thereby be able to pad our world statistics or to inflate our brotherhood pride. We shall not tap new sources of revenue nor extend the sphere of our control. But if we will trust the word of God and the living spirit of God to take what course they will in the hands and the spirit-guided lives of men who, in spirituality and consecration are equal to the best among us; and, if we will make our contribution to them without any strings of control either concealed or apparent, then there is before us an opportunity to make an imperishable contribution to the religious deliverance, enfranchisement and development of a great people who are now in the flux and flow of a wonderful new endeavor to apply the principles of Jesus to the life of the world.

I. S. Prokhanoff, president of the Council of the All-Russia Evangelical Christian Union in Leningrad, is in America at this time, attempting to raise $100,000 for the work of the council. Since the United Christian Missionary Society has all the work it can possibly carry at this time, we are not assuming any responsibility for this work in Russia, but we are doing all we can, without undercutting our own work, to help him secure these funds, which are greatly needed. Mr. Prokhanoff is making his appeal not only to Disciples, but to other Protestant groups as well.

Out of the conference with the leaders of the council of the All-Russia Evangelical Christian Union, as reported by Mr. Cory and myself, the American Christian Missionary Society is contributing $500 per month for the school year to the college in Leningrad. It also made an appropriation of $400 to apply on back pay of some of the missionaries and also $500 to provide cots and equipment for the increased number of young men in the Bible school this year. In addition to this, the American Christian Missionary Society is making provision, as arranged with Mr. Prokhanoff and his council, for some twenty of the young men of the school in two groups to take a course in agriculture on the farm at Moslov Kut during the summer, provision being made for their transportation and for their support and instruction on the farm.

A Challenge

By FREDERICK W. BURNHAM

ONE night during our stay in Russia we stood in the Red Square in Moscow just outside the Kremlin wall, where there lies embalmed and encased in glass and clad in workman's garb the body of that little man who was the strength and genius of the present Russia, Nickolai Lenin. We had looked upon his quiet, kindly face. We had heard peasants and men of light and learning, and men in positions of leadership, speak of him with the deepest admiration. We saw where he had lived in two humble rooms after he became for a time practically the dictator of the destinies of a great new republic, and we knew how he had given his life for his people. We could not believe in his philosophy and we are at the antipodes of his attitude toward religion; but we could not escape sympathy for his heroic endeavor and for the ideal which he had for his people.

As we stood in the darkness across the square, looking back at that remarkable tomb which the people have reared to his memory, the marvelous bells of the Kremlin, which are justly famed throughout the world, struck the hour of the night, and we were reminded that the tones those bells were pealing were the notes of the hymn of the third international. High above the tomb of Lenin, over the Kremlin wall, against the blackness of the midnight sky, a red flag, thrown into bold relief by a searchlight below, waved like a tongue of flame; and the question arose in our minds, whether that red flag shall be the symbol of revolution and terror throughout the earth, or whether it yet may become the symbol of Christ's redeeming love.

Superstition Versus Science

By E. K. HIGDON

G. L. Hagman

ONE morning two or three weeks before Christmas an automobile stopped in front of our house in Manila and a man, a woman and a child got out. They had not come all the way by auto for they were Dr. and Mrs. G. L. Hagman and little Louise from Nantungchow, China. They were enroute to the United States and had about twelve hours to spend in Manila. We were delighted to see them for we had enjoyed our stay in their home when we visited China in the spring of 1923. We showed them our schools and churches and hospital; we took them to see some of the sights of the city; and then we went to their boat and bade them Godspeed as they continued their journey around the world.

But during their brief visit and every time I have thought about them since they left, I have seen glimpses of a China clinic on a certain afternoon in the spring of the year when the sun had not yet been able to defeat the attacks of winter and drive him from the field. At noon that day a party of us had clambered over the side of a river boat into a sampan and had been landed at a tea house five miles from Nantungchow. There Mrs. Hagman met us and bundled us into a Ford. We reached town just as the doctor was leaving the house to go to the hospital and he invited us to attend the clinic. Three adults and our four-year-old daughter accompanied him into the room where he was to receive and examine the patients. He placed chairs for us so that we could see everyone who came in. A soldier entered and sat down on a stool facing Dr. Hagman.

"He is a leper," the doctor said. "He first came about a year ago. Then his face was badly swollen and one foot was hanging almost useless. Look at him now."

We had been looking and had noticed that his face was nearly normal and when he walked he had only a slight limp.

A boy of about twelve years stood awaiting his turn, his face all covered with scabs, his head pulled to one side as though he had a sprained neck. When he sat down in front of the doctor, his father had to pull his ear tabs and coat collar loose from running sores before the lad could be examined. The doctor unbuttoned layer after layer of clothing until finally he came to the boy. His body was covered with scabs. The doctor looked at them carefully, then turned to us and said, "You're all vaccinated, I suppose. He's got the smallpox." People who live in the Orient soon learn to take precautions and we had all been vaccinated before we left Manila.

Another soldier was admitted. He could not speak but his companion explained that he had been coughing for four years. The doctor said he had tuberculosis so badly that his larynx had become infected and he had lost his power of speech. Nothing could be done for the poor fellow.

An old lady sat down on the stool, her face wreathed in smiles. A few days before she had come in with a dislocated jaw. It had been in that state for a long time and was badly swollen and very painful. However, it was a simple matter for the doctor to repair her so that she could again chew her food—and the rag. Now she believed he could do anything. Her faith in him was unlimited. She asked only that he cure her cough, however. A brief examination showed him that it was of such long standing that nothing could be done. But she would not believe him. Had he not worked wonders for her before? Why should he refuse now? She could not understand. These are the things that tear the heart out of a missionary.

A mother led her son of four or five years into the room and showed the doctor two or three scabs about the size of a vaccination mark. "He was vaccinated," she explained, "and ate fish before the right time. Now the vaccination is breaking out all over him."

"Scabies," said the doctor, "but she has her theory about it. The Chinese medicine men always give a long list of foods that must not be eaten in case of sickness. She thinks that fish is one of the forbidden foods when a person has been vaccinated."

"This is an interesting case," the doctor remarked as he examined the arm of a well-dressed man who took his place at the table. "His wife is very sick and not expected to live. He cut a piece of flesh from his arm, made medicine of it and gave it to her. But she died." The man's sacrifice had been in vain and now he was in danger of getting a bad infection.

Mrs. G. L. Hagman

A woman with toothache was relieved of the pain and two of her teeth. Later a man and one of his teeth were soon parted. Thus it went all the time we were in the clinic: Leprosy, smallpox, toothache, trachoma, tuberculosis. A steady stream of patients. Ignorance, superstition, carelessness all fighting against science and sanitation.

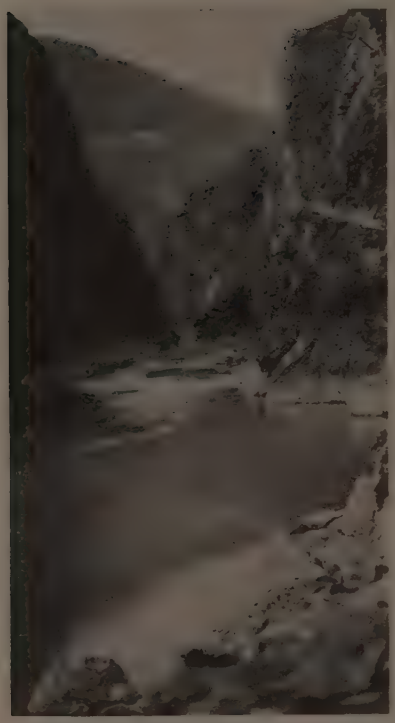
That year 5,163 new patients were treated in the out-patient department; 303 of them were admitted to the hospital as in-patients; there were 177 visits to patients outside of the hospital; 440 surgical operations were performed; and the total number of treatments was 21,733.

But what do those figures mean? Statistics! Statistics!! Digits in a *Year Book*. We need to see them as leprous men and blind babies and hopeless women coming to a room where they receive health and sight and cheer. We ought to walk the streets of Nanking and see a muddy log by the wayside, a log that suddenly begins to twist and squirm as we approach, a log that opens a mouth in the hopes that we will put food into it, just a muddy stump of a man whose hands and forearms and feet and legs have been eaten away by disease; we ought to go into the Philippines and see insane people running naked in the streets or locked up in a common jail; we ought to visit Peking and be pestered by scabby beggars and haunted by memories of thin, emaciated, coughing men and women; then every one of these digits would take on flesh and walk among us and statistics would keep us awake at night.

On the Long, Long Trail

By ELLIOTT I. OSGOOD

This account was written January 21, at Pu-peng which is four stages from Talifu on the way to Batang



The Mekong River

The road along the precipice, marked X, was traveled by Dr. Osgood and his party on the way to Batang

ONE has to take such a trail as this before it is possible to appreciate what it means. We are not just three men on our horses with the women and children in chairs and our baggage being carried by coolies or thrown in bedding bags on horses. In the first place, I took the count of the loaded pack saddles which went out of C. N. Mylne's gate at Yunnanfu. Mr. Mylne is missionary agent for all south and west China and makes a place in which we can stop. There were 107 loaded pack saddles, including the luggage of Li Si-fu, our cook and head servant. We have over twelve loads for the hospital in Batang, drugs and supplies. There are other loads of groceries and things for the other missionaries at Batang. We are also taking along other loads for other missionaries along our trail at Talifu, Li-kiang, Wei-hsi. My baggage only takes two pack saddles and I ride my own pony. It costs me less to buy him and take along a personal servant than to be carried in a "hwa-gan" or sedan chair. Each pack animal to Atuntze is contracted for at $90 Yunnan paper dollars. Each coolie or chairman goes only to Talifu where we have to hire others. To Talifu they cost us $25 Yunnan apiece.

We left Yunnanfu with six soldiers as escort and they change each day. As we got farther into the robber country their number increased to as many as twenty who went the whole day and others who came out from their local barracks and were on the mountain tops as we passed, reaching as many as sixty per day who were guarding us. We give those who go with us a full day a twenty cent tip apiece for our whole crowd, (including Mr. and Mrs. Hanna, Talifu C. I. M. missionaries).

When we reached Lu-feng Hsien, at which point is the mission station of the Chinese Home Missionary Society which we inspected, we found other caravans awaiting our coming, as the local military would not give them escort until we came. This increased the pack animals to over 500. It made the traveling difficult, as chair bearers, coolies riding animals and pack animals each have a different pace. Often we had to wait and creep slowly up through some difficult mountain ascent. One time I saw five animals down in the mud, one of them with his pack rolling down a fifty-foot descent and coming out alive. Yesterday I saw the skeleton of a pack animal which had fallen over a ten-foot precipice into a rocky stream and probably killed itself.

We started Monday noon, January 11, for it took us all morning to pass out the loaded pack saddles and accurately list their loads. We only traveled thirty-five *li* (three *li* equals one English mile) that day as it had poured rain in the early morning and the roads were bad. Then we could only go thirty-five more the next day to Anningchow, for stages for each day go to regular places where there are horse inns. Since then our day's forward marches have varied from a short sixty *li* to a long ninety. Davies, who surveyed this country for the British government twenty-five years ago, gave the distance for a railroad from Yunnanfu to Talifu as 233 English miles, but the Chinese reckoning for the trail makes it fully 300 English miles. We have now covered more than 210 of these and still have four days' march to Talifu.

The fourth day out of Yunnanfu we had a long and hard forenoon, climbing one mountain height only to find ourselves faced with another and another. If there was anything higher in front we climbed it. It was called eighty *li* for the day and it was a hard one on pack animals and chair bearers. Most of the chair bearers smoke opium several times a day. The other days have been fairly easy. We have usually arrived at the end of our day's stage by three or four o'clock, which gives us time for a sponge bath of hot water and an early supper. Then we are ready for bed and are glad to get from nine to ten hours in bed. We are up at five o'clock, getting our bedding packed and ready to put back on the animals, have a breakfast before daylight and by seven or seven-thirty are again on our way. For our own part we have a large thermos bottle which holds nearly a gallon. Into this the cook places each morning an Irish stew (hot) of meat, vegetables, rice, for our midday meal. Our animals have a nose bag of beans and cut straw and munch theirs while we munch ours. The pack animals find a smooth spot of land, have their packs off and have an hour of munching and resting; then on we go for the afternoon and the big horse inns at night.

One of our servants, usually the head man Li, goes ahead in the afternoon and stakes out an inn with up-

Dr. N. H. Bare, Dr. E. I. Osgood and H. A. G. Clark (Australia), on Yunnanfu city wall

stairs rooms for our party. He often finds it full of soldiers who have gone ahead as escort, but he seems to have power to turn them out to other places which are not suitable for family rooms. We have a considerable stock of tinned foods for the journey but along this end we can buy Chinese cabbage, sweet potatoes and even Irish potatoes, yams, carrots, chicken and pork. We just bought 200 English walnuts for $1.00 paper money. We use coffee, tea, sugar, salt, jam from our supplies and still have hard French bread (much like hard tack but good eating) which we brought from Yunnanfu. Later, the MacLeods say we cannot get vegetables and other things at stops and will have to open up more of our stores.

At Tsu-hsiung a "fu" city we stopped over night in a Chinese wealthy mansion which is used by Miss Morgan, an independent missionary from our Southern States. She was in Yunnanfu and told us to use it. It had a large yard and clean rooms and was very restful after dirty Chinese inns. This place and Lo-feng are the only mission stations we have passed thus far. We will have others at Talifu, Li-kiang and Wei-hsi-ting.

We are stopping here a day to rest the caravan and also to pick up some boxes which another missionary had dropped for him by carriers who ran off. They ran off because their head man ran off with the money and left them without anything. All of these stops are in beautiful valleys, but none of them are so beautiful as Lao-ya-kwan, the place Mrs. Shelton and her girls stopped the night after Dr. Shelton's capture by bandits. We stopped long enough on the spot of capture to take several snapshots. Tomorrow we will be on our road until we make a second stop at Talifu to hire other chair bearers; then another stop at Wei-hsi-ting and another at Atuntze. The actual travel to Batang is about forty-two days but we are delayed by these stops.

—Edith Noffsinger

Out Under the Pines in the Morning Sunshine

One of the study groups of the Woman's Student Conference, Baguio, Philippine Islands

The Mountain Top, Literally and Figuratively

By Edith F. Noffsinger

THERE were seventy-two young women of high school and college standing, who came from all parts of the Philippine Islands to attend this Eighth Annual Woman's Student Conference in Baguio. Just the fact that the conference is held in Baguio assures one that she will have an inspirational, mountain-top experience. The beauty of the rugged, green-clad mountains and of the glorious sunsets that light up the far-away peaks after the valleys are veiled with the mists, and the morning's gilding of the skies, these alone make it worth while for a student to go from the lowlands to the conference in Baguio. Then there are classes in Bible study every morning, and the discussion of life problems, missions, and lectures on other vital subjects. The early "Morning Watch," too, makes its impression deep upon the hearts of the girls, as they take their chairs out under the pines and commune there alone with their Maker and the creator of all the wondrous beauty about them. If you could hear some of the girls give their reports of the conference, you would know that they were truly drawn nearer to God and challenged to live such lives as to call others to him. I think I never received more from any conference, myself, than I did from the one this year, and I have been in good conferences before.

Helping the Blind to See

This month I took two of our blind girls to the school for the blind at Ranchi. One is a child of six and the other is sixteen. They are both very bright, promising girls and we expect them to come back as real helpers. In this school the boys learn to make cane furniture and the girls learn knitting and weaving. In this way they become self-supporting. Besides this they follow the government course of study and take the regular examinations. This year four boys passed with higher grades than children in the Ranchi mission school who can see.

MARY CAMPBELL.

Kulpahar, India.

Eighth Annual Young Woman's Student Conference, held in Baguio, Philippine Islands, December 26, 1925-January 1, 1926

An Embargo on Bugs

By HERBERT SMITH

FOR sixteen years we have lived out in Africa without having our house screened. Now, as the result of the completion of the Golden Jubilee, we have every opening in the house protected by specially prepared screening. It is so fine we can hardly believe it. Many people have marveled that the missionaries have lived so long in the tropics minus screening on their houses. Even so well an informed person as the late A. McLean could not believe that none of our houses had screening on them. He wanted us to have it but the money that was available for doing mission work always seemed to be more urgently needed elsewhere, so the matter went on from year to year until the Golden Jubilee took definite hold of the question and gave specially for it.

Now what does this new comfort mean to us? We now call it a comfort although we have known for years it was a necessity. It seems that at last we have been able to put an embargo on the "bug" world. They can enter no longer our realm without showing their passports. Every port of entry is closed to them. Some may get smuggled in through swinging doors, but once inside they cannot get out again.

Here are some of the insect pests: The tsetse fly. This pest begins to warm up as the sun climbs into the heavens. Perhaps a canoe lands at the beach and the people come up to the house. The tsetse follows. They find the house wide open and the people there, and they wait their chance to get their drop of blood. They are blood suckers of the first realm. The famous pot shops of the money world can take lessons from these pests. Dinner time comes and we sit at the table. Suddenly one of the children cries out without any apparent cause. When we inquire the reason, the child shows a red spot, and the house boy says "*wini*, tsetse." We know he has had his first taste and will be after more. We wait for him and determine to get him. But this is not as easy as it sounds. The tsetse is larger than a common house fly, and much more powerful in flight. He lights without one feeling the slightest sensation and before you know he is there he takes his blood and is gone. He is very hard to kill. If I did not want you to believe the whole of this story I would tell you that I have seen him fly without his head. Nevertheless, if I were headless, I could never hope to keep alive as long as a tsetse does.

So we wait for him, watching at all points and can never be content until he is dead or leaves for parts unknown. If left alone he will come again and again, until he fills himself up like a balloon with blood. These bites will hurt for hours and if the one that bites you happens to be infected, sickness is sure to follow. The screen now bars this parasite of human blood.

Another insect that comes to visit our house daily is the mud-dobber. He is about an inch and a half long and has pretty yellow markings. He usually does not bother you if you let him alone. But if you don't like his trade of dobbing your house with mud he may turn and sting with most revengeful energy. He comes to your house to build a mud nest for his larva. This he will do most anywhere, behind every picture on the wall, inside of books in the bookcases, under the table, in the organ, and sometimes he has the nerve to make a wet, muddy nest in the sleeve of your "nightie." You go to put the garment on and the sleeve is glued with mud. A nice Sunday dress is one of his special haunts. If the new house is unseen for a day the damage is done, for once the mud dries it will not come off without a piece of the goods. Sometimes it can be saved by placing in water.

The examination of one of these mud nests or cones is very interesting. The larva can be seen inside its little room and by its side the parent has left a number of insects that it has killed or numbed so that they will be there when the new baby comes.

I always used to remember the yellow wasp with considerable dread. My father was once stung by them so badly that we hardly knew him. We do not have the yellow wasp in Africa but we have several other kinds which can live up to any reputation made by the wasp family. They delight to make their cones on the ceiling of your house. The only safe way to get them down is by fire after dark. But who wants to burn up his house while he is destroying wasp nests? Some of these wasps are black and have the characteristic narrow waist of the wasp tribe. They do not always wait to be attacked but seem to practice the policy that it is safest to attack first. The sting is a vicious thing and requires a lot of soda poultices before the pain can be relieved.

Another pest that thinks your open house is made for his special privilege is the giant horse fly. He does not come to make wasp cones or mud nests, but to get blood. While you are taking your noon siesta, he will plunge that long proboscis deep into your flesh. You wake up with a start thinking the doctor has come to take a blood specimen for examination and there near by you is the fly that did the deed. He has enormous green eyes that cover the whole of his head. Some of the body markings are very pretty. You most fervently wish he would stay out of your house and now with screens he will most certainly have to do so.

These are all day pests. When the shades of night come on, the Anopheles mosquito that has hid all day appears. The male of this pest is said to be harmless to humans, but the female illustrates the words of Kipling that "the female of the species is more deadly than the male." This female not only bites and causes much irritation that way, but leaves malaria behind her also. We have, of course, always slept beneath mosquito nets. It is impossible to live without them, but even with a net, if there are mosquitoes in the room you are liable to be bit. Perhaps your arm during the night touches the side of the net. This is the opportunity Madam Mosquito has been waiting for as she watched from the bedpost. She is onto that arm in a minute and takes her sip of blood and is at the same time generous enough to leave her evil germ behind her. Screens keep both her and her husband out. We may sleep under nets for double caution but the outside barrier is the real protection.

Besides these there comes a certain winged ant, but never in the singular. There isn't any such a thing as an ant. There are ants and that usually means millions. Just as the soup is going around at supper time these pests swarm in like a swarm of bees in June. They flop this way and that and seem to be born for one special reason and that is to commit suicide in your soup. They too are on the black list and the embargo is made definite against them.

The open house without screens does furnish one delight. As you sit reading, suddenly without a sound, a beautiful moth will drop upon your book. Her dress is of wonderful workmanship and the color is of the most exquisite shade. True the moth does eat up your things, but tin trunks and moth balls keep her at safe distances. Now she will have to stay outside too. You can't write an embargo without keeping some out that you would not mind having, so when you want to study moths you will have to go outside with a light and they will not be long in arriving.

Finally there is the lumbersome old brown beetle. He is far too heavy to fly and yet he persists in trying to do so. He seems to be quite harmless, but in appearance he is more scary than any mentioned before. Sometimes he has a great horn on his head and his strength is preponderous. If you put him under a tumbler he will work the tumbler to the edge of the table and escape. When he arrives at night, he announces his arrival by coming with a bang against the wall. He then falls to the floor and wiggles his legs in the air and has a terrible time getting turned over on his feet again. He gets up after awhile and this time he

flops right onto the table under your nose, but before you can get him he is off again and hits the side of the wall with another resounding bang. If your house has tin walls as ours happens to have, this performance gets on your nerves after awhile and you get a broom and sweep Mr. Beetle out of doors and order him to stay there. He can now pound the screens all he wishes; he can never get in again. He is on the black list for good.

Among all the things we have screened outside I have not mentioned the common house fly. At home the screens are made for their special benefit, here in these tropics there are some of that kind of fly but not a great many yet. They will doubtless increase as civilization does in these parts. Yesterday a snake was found trying to push his way into the house of one of the missionaries. He was stopped by the screen.

Not all of our missionaries in Congo can write as I have done about screened houses. They do not yet have wire, but we are definitely planning that all shall have this added protection as fast as it can be done. In the meantime the supporters of the work can remember that the gift that they gave in such great enthusiasm and by such heroic sacrifices is doing the work that they meant it should do.

A Sunday in Paraguay

By MARY IRENE ORVIS

THE morning was fair and beautiful as our little company sat about the Lord's table here in Asunción. Many hallowed memories stirred our hearts and we felt our spiritual nearness to friends in many lands whom we knew were engaged in like holy communion.

This afternoon the rain is pouring down in driving torrents, after the manner of tropical rains, and the street is converted into a narrow rushing river. Come sit with me at my window and see what passes by.

There goes a street car and three autobusses full of people out for a Sunday afternoon *paseo*. See that poor woman carrying the great basket of fruit on her head, while in her arms is another basket and a sleeping child. Poor women of Paraguay! How meager are their joys and how heavy their burdens.

Here come two wet, dispirited looking, gray burros nibbling the scanty grass which grows between the cobblestones. They remind me of Chesterton's poem *The Donkey:*

When fishes flew and forests walked
And figs grew upon thorn,
Some moment when the morn was blood
Then surely I was born:

With monstrous head and sickening cry
And ears like errant wings,
The devil's walking parody
On all four-footed things;
The tattered outlaw of the earth
Of ancient crooked will:
Starve, scourge, deride me: I am dumb,
I keep my secret still.

Fools! For I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet.

Toiling up the street over the rough cobblestones is a little company wending its way to the Recoleta. A tiny white coffin is borne by four little girls. Two others of about the same age—eight or ten years old—walk with them to help when someone tires. Three little boys carrying bouquets of bright flowers splash happily along in the gutter. About twenty men and women follow on the sidewalk. There are gay colored dresses and holiday suits. Some wear silk stockings and unaccustomed shoes, others walk more comfortably without this luxury. One older woman, dressed in the full skirt, bright dressing jacket and black *manta* of the common people, stops to light her big, black cigar. Now she proceeds briskly, her arms swinging freely, while on her head is jauntily poised a square tin pail of flowers. The woman dressed all in black, who plods so sorrowfully up the hill, must be the mother. It is still nearly a mile to the cemetery whither they are bound, and the rains may come again at any minute.

There a gay red-headed songster sits on a nearby fence post and warbles his pæan of praise. May he be the harbinger of that day when this land of many sorrows shall come into her own; when there shall be given unto her "a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Banquet table and guests, young people's missionary circle, Walla Walla, Washington. Mrs. Edna Gish, center; at her left, Miss Willie Tagard, vice-president of the circle, and beside the post, Mrs. Frank R. Johnson, state president of the Inland Empire woman's missionary society

A YOUNG people's missionary circle was organized in the Central Church, Walla Walla, Washington, July 27, 1925. The organization grew out of a meeting in the home of the pastor, J. B. Hunley, where the young people had been invited to meet Miss Blanche Parker and to hear a message about her work in China.

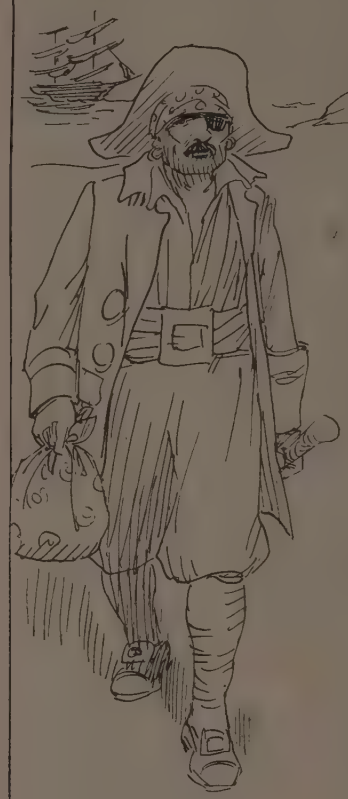
There were twenty-four charter members and the aim for the year was a membership of sixty-five and an offering of $100. Already, the membership, which includes almost as many young men as young women, has grown to seventy-two.

At the regular meeting in January Mrs. Edna Whipple Gish of China was the guest of the circle and the speaker of the occasion. Her presence was a benediction and her message an inspiration.

Wanderland-Wonderland

"Neighbors"

By Lucy King De Moss



"AND so the jolly pirate left the sea and settled down to a quiet life, to the amazement of his brother pirates, saying that so far as he could discover, the best thing one could do was to love one's neighbors, especially if the neighbors had children! And," said the Story Teller, "do you know I have an idea that he would never in the world have said *that* if the children had not taught him how very much better it is to love than to hate."

The little sigh that always comes at the end of a truly good story came now, showing how much this one had been enjoyed by the circle of boys and girls seated around the Story Teller.

"But who were his neighbors?" then asked a little black-eyed girl, who always went to the bottom of things.

"Yes," said a boy, "the people on that island spoke a sort of queer language, the story said. *They* couldn't be neighbors!"

"Well, I'm not so sure of that," said the Story Teller. "What about that story some of you acted out a Sunday or so ago? Something about a certain man who fell among robbers, who beat him and left him for dead—"

"And a priest and a Levite passed him by," interrupted the black-eyed girl, "and the Good Samaritan came along and poured oil and wine in his wounds."

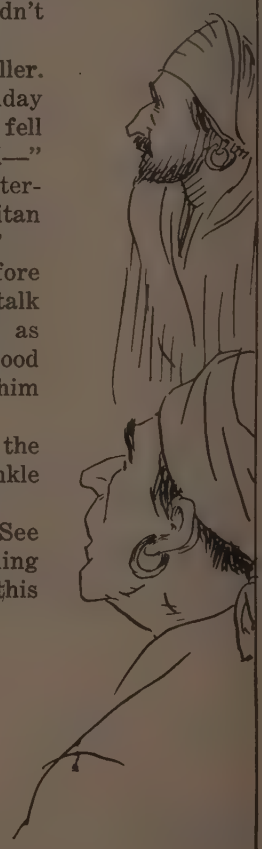
"Exactly. And he didn't shake him and say, 'Before I am a neighbor to you I want to know whether you talk the same way I do!' He just began helping him as quickly as he could. I have always thought the Good Samaritan had children of his own who had taught him a few things about loving people."

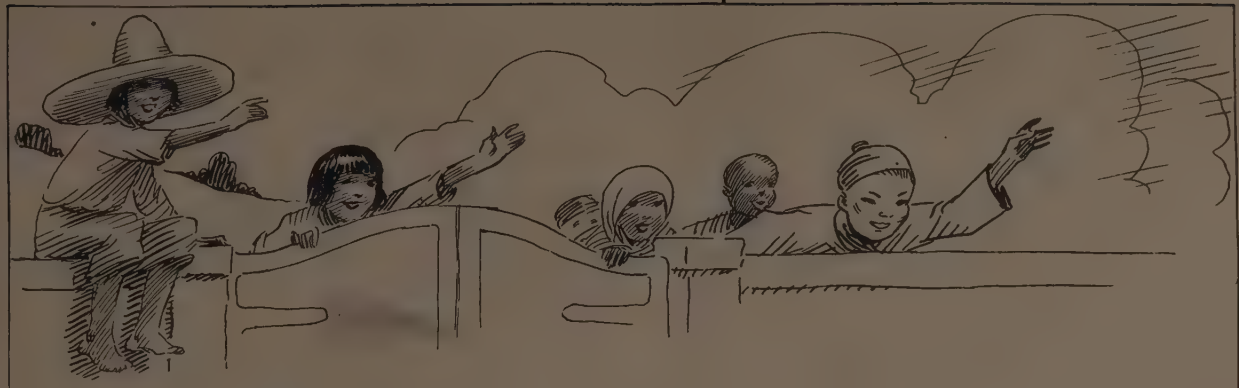
"And the children did carry a drink of water to the pirate," said a boy, "that time he sprained his ankle down on the beach. They were neighbors."

"Right-o, Jimsie, the best kind of neighbors. See here, now. This thing of being neighbors has nothing to do with next-door houses, really. Right here in this circle, for instance. Janet, who is your neighbor?"

"Why, Ben," said Janet, giggling.

"And Ben, who is your neighbor?"





"Jimsie."

"And yours, Jimsie?"

"Harriet."

"You see, all around the circle. Yet not one of you lives next door to another. Well, now, suppose we could touch with our hands all the boys and girls from here to Mexico, and then, by a magic rope, one end of which the missionaries hold, connect up with the children across the seas, in all parts of the world. We might say, 'Hi, over there, we are your neighbors. Is there anything we can do for you?' And they might say, 'Oh, if you feel that way about it, you might send us a few schools and a dozen or so hospitals and an orphanage or so and a hundred churches, maybe, for there aren't enough to go around and a good many of us have to live all our lives without any of them.' And then what would you say?"

"I'd say," said Elinor, the black-eyed girl, making a trumpet of her hand and shouting into it, "I'd say, 'HOW CAN I?' "

"Well, I wouldn't," said Janet, "for anybody knows there is a way to send schools and hospitals and churches to the places where they haven't any. You can do it as easy as the island children gave a drink of water to the jolly pirate. The Good Samaritan did something else besides pouring oil and wine in the man's wounds. He left some money so somebody who was right there could take care of him, after he was gone."

"And just as surely as the drink of water made the pirate a good neighbor to the island children, so hospitals and schools and churches will make good neighbors of all the world. And, as Janet says, there is a way to do it. I have just had a thought! Suppose—and don't tell a soul—suppose we take for the motto of our story-telling circle the word

NEIGHBORS!"

And they said they would, and they did, and the circle is still meeting, and you would be surprised how many ways they have found of being neighbors to folks.

The Board of Education and Work of Our Colleges

Randolph College receives recognition as standard Junior College. Secretary of War delivered convocation address at Hiram College. H. L. Pickerill becomes member of faculty at T. C. U. Endowment crusades making progress. Lynchburg College receives $25,000 bequest.

DR. B. A. ABBOTT, editor of *The Christian Evangelist*, will deliver the commencement address of Texas Christian University, Fort Worth, Texas, June 7. The graduating exercises are regularly held upon the campus of the university.

President Roy K. Roadruck of Spokane University, Spokane, Washington, was a visitor upon the campus of California Christian College, Los Angeles, California, during the last days of February.

Miss Ednora Winfrey, who has been dean of women at William Woods College, Fulton, Missouri, for the past three years will become dean of the faculty and head of the department of education with the opening of the school year in September.

Dr. Charles Reign Scoville, for five years president of the National Evangelistic Association of the Disciples of Christ, is listed among the speakers at the Winona Bible Conference to be held August 13-22.

Eureka College, Eureka, Illinois, celebrated its seventy-first anniversary recently. Since it was founded the college has graduated 721 students, trained more than 300 ministers, furnished seventy missionaries for the foreign and home fields and produced eleven college presidents.

Dr. Miner Lee Bates, president of Hiram College, Hiram, Ohio, on his recent trips to Florida, made stops at Atlantic Christian College, Wilson, North Carolina and Lynchburg College, Lynchburg, Virginia. His chapel talks at these institutions were much appreciated.

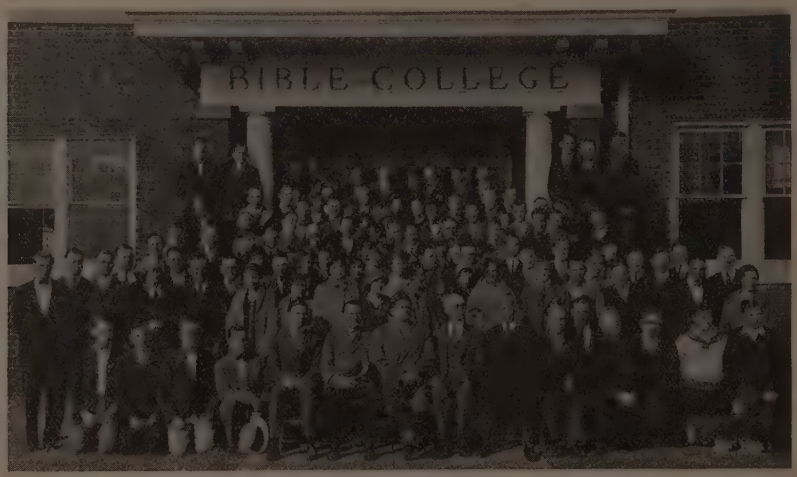
Dean W. G. Shackelford of Lynchburg, Virginia, who was taken ill during the fall semester was unable to resume his duties with the beginning of the spring semester of that institution. Dean Shackelford has been exceedingly loyal and faithful to the college. His absence from the classroom and the dean's office has been keenly felt.

Professor S. P. Ziegler, head of the art department of Texas Christian University, has been elected head of the summer school of art at the University of Tennessee at Nashville. He will return to his work at T. C. U. in September.

Mrs. W. W. Payne of Columbia, Missouri, has been elected president of the Christian College Club for the Diamond Jubilee year. She was a student at the college for four years during the administration of W. A. Oldham. Her mother, Mrs. Mary Elizabeth Fine, was the matron of the college from 1886 to 1900. May 29 to June 3 is the period set for the Jubilee celebration.

Randolph College, Cisco, Texas, T. T. Roberts, president, has been granted full and regular standing as a standard Junior College by the Texas State Department of Education. The official notice of this recognition was received by President Roberts February 19.

The Honorable Newton D. Baker, Secretary of War in President Wilson's cabinet, delivered the Alpha Day convocation address at Hiram College, February 22. The mid-year convocation at Hiram has come to be second only to commencement as a scholastic event.



Group of Bible College students in Phillips University, total enrollment 191 for the year—our largest Bible College

Dr. D. W. Morehouse, president of Drake University, Des Moines, Iowa, delivered an address at the Eureka, Illinois, Christian Church on Sunday morning, March 21, on *A Scientist's View of God.* In the evening he gave an illustrated lecture on astronomy.

At a recent meeting of the board of trustees of the Brite Bible College of Texas Christian University, Fort Worth, H. L. Pickerill who has been supplying on the teaching staff of the

Bible College was elected to membership on the faculty, serving in the department of religious education.

Luther Stalnaker, a graduate of Drake University, and a postgraduate student of Yale University, has accepted a call to the ministry of the Memorial Church at Bethany, West Virginia. He comes to the Bethany pastorate highly recommended by the professors both at Yale and Drake. He is a man of wide experience.

Dr. Frederick D. Kershner, dean of the College of Religion, Butler University, Indianapolis, Indiana, will deliver the educational address at the Ohio State Convention at Canton. He will speak upon *The Training of Ministers.*

Robert L. Finch, alumni secretary of Drake University, Des Moines, Iowa, made a tour of the western states during the past month in the interest of the Drake endowment campaign. He was present at meetings of the alumni at Kansas City, Los Angeles, San Francisco, Portland, Seattle and other cities.

Colby D. Hall, dean of the College of the Bible of Texas Christian University, is chairman of the committee of investigations for the fitness of applicants for membership in Texas Association of Colleges. Six new colleges of Texas have applied for membership in the association this year.

Howard J. Clark, a graduate of the Drake University Law School, a member of the Drake board of trustees, a member of the university investment committee and of the law school committee, is a candidate for the United States senate as a competitor of Albert B. Cummins.

Christian Principles and Race Relations is the title of a new course now offered in the curriculum of Phillips University, Enid, Oklahoma. It follows the discussion method. It is in the nature of a series of questions so formulated as to stimulate thought and assist the student in reaching sound conclusions.

Two debating teams from Texas Christian University brought high honors to that institution during the past month by winning four debating contests in one week from Phillips University, the University of Tulsa, and Drake University in Iowa. The succession of victories over these well known institutions inspired great enthusiasm on the T. C. U. campus.

J. B. Hunley, pastor of the Central Christian Church of Walla Walla, Washington, conducted a series of meetings at Spokane University, Spokane, Washington, recently. Mr. Hunley writes in a most appreciative way of the spirit and tone of the work at Spokane. He has the highest praise for the work President Roadruck is doing.

Transylvania, Atlantic Christian and Lynchburg Colleges were included in the itinerary of Frederick W. Burnham and Jesse M. Bader in the trip through the southeastern states. Dr. Burnham gave an address to the students of Atlantic Christian on *World Conditions as Related to Church and School.* Mr. Bader spoke upon *Witnessing for Christ.*

Hugh Dwight Darsie, the new pastor of the First Christian Church of Steubenville, Ohio, is a graduate of Bethany College of the class of 1917. After a period of service overseas in the World War he did graduate work at Union Theological Seminary and Columbia University. He received the degree of B. D. from the former and M. A. from the latter in 1923. While in New York he served as assistant to Dr. Finis Idleman.

Professor Claude R. Newcombe, for many years an instructor at Phillips, but more recently of Coe College, Cedar Rapids, Iowa, will return to Phillips next year as dean of the College of Fine Arts. There will be few changes in heads of departments at Phillips next year.

The students of Eureka College give Dr. H. H. Peters credit for coining a new word which he made the subject of a recent chapel address, viz., "Togetherness." His message was that it is only through united efforts that great things are accomplished. "In a world of diversified interests, a world steeped in race jealousies and hatreds of centuries, we need to come together in God. We need the spirit of 'togetherness' pervading all our relations with one another."

The faculty of Cotner College figured prominently and serviceably in the second annual meeting of the Nebraska Association of Church Colleges held at Cotner, March 26-27. President J. B. Weldon gave the address of welcome. Professors J. A. Moss and R. G. Aylsworth were chairmen of the sectional meetings on chemistry and religion respectively. Professor E. W. Lundeen was chairman of a meeting of librarians and spoke on *The Teaching of Journalism in College.* Professor J. K. Shellenberger spoke in the philosophy section on *Recent Findings Relative to the Problem of Mind and Matter.*

Reports of Endowment Crusades

Dr. H. H. Harmon is the leader of all crusades conducted by the endowment department of the Board of Education. He has an associate director in each of the several crusades. The latest reports received at the office of the Board of Education show the following:

Cotner Crusade, Mrs. Dora T. Winter, associate director. This crusade gained $57,015.70 during February. On March 24 the total raised toward a goal of one million dollars was $836,234.10.

Phillips Crusade, Stanton Allen, associate director. This crusade on March 17, totaled $1,160,106. Of this amount $837,956 is in the form of pledges to cash. Sixty per cent of the pledges to cash had been paid on March first. The number of gifts to date is 11,305.

Lynchburg Crusade, E. L. Day, associate director. During the month a great set-up meeting and banquet was held at the Columbia Heights Christian Church, Washington, D. C., and attended by approximately 500 people. Senator Carter Glass, Dr. H. O. Pritchard, and President Hundley delivered addresses at this meeting. On March 13 this crusade had reached $73,472.50. It is believed that the completion of the Washington canvass will pass the $100,000 mark.

J. Frank East of Norfolk, Virginia, died on February 25 and left a bequest of $25,000 to Lynchburg College.

Illinois Crusade, George Aydelott, associate director. At the completion of the McLean County canvass, the opening unit of the crusade, the total raised was $80,000.

Dr. H. O. Pritchard is now in the Atlantic Christian College area giving aid in working out the problem of that institution. The ultimate solution involves a change in the location of the college from its present site, a possible change from the city in which it is now located and the putting of substantial financial foundations under its work. It seems probable at this writing that we will be able to announce a far-reaching, forward-looking program for this institution in the next issue of this magazine.

Special Effort at Randolph College

President T. T. Roberts of Randolph College, Cisco, Texas, Joseph Keevil, Lewis Kopp, J. S. Stockard, and W. D. Darnell, are prosecuting a vigorous campaign in behalf of Randolph College. At last report $31,532.99 had been pledged toward putting this institution on a firm financial basis.

Progress at Drake University

A lectureship is being endowed at this institution by Mr. and Mrs. John C. Hay of Hollywood, California, and will be known as "Harriett Drake Kirkham Hay Memorial Lectureship." Under the provisions of this lectureship one or more lectures will be given annually at Drake on the *Authenticity and Inspiration of the Holy Scriptures* and on the *Divinity of Jesus Christ.*

At last report the Drake Crusade, E. C. Lytton, director, had attained $266,646.95, of which $101,421.95 represented pledges to cash.

Butler Rapidly Developing University Status

In addition to the College of Arts and Sciences, and the College of Religion, the John Herron Art Institute, the Metropolitan School of Music, the Teachers' College of Indianapolis and the Indianapolis Law School are now affiliated with Butler University.

G. I. HOOVER.

The Refugees in the Religious War

The following extract from *The Literary Digest* no doubt already has come to the attention of many of our readers who are likewise devotees of that worthy journal, but we cannot refrain from passing it on for the benefit of others, as its word-in-season for the "religious non-combatant" strikes a responsive chord in the heart of WORLD CALL

THE NON-COMBATANT is the chief sufferer in any conflict, whether it is a war between nations or a conflict between religious beliefs. The combatants have the joy of the conflict, the thrill of being under fire. But the non-combatant knows only the difficulties and sorrows of hopeless waiting. Yet, we are told, it is he who returns in the end to rebuild the waste places, to rehabilitate the home, to sow again where the shells have ripped the earth. So with the non-combatants in the present theological conflict. When the last shot has been fired and peace comes again to the battlefield, the non-combatant will return to rebuild the broken walls of his church. It is of the non-combatants, or religious refugees in the war between the Modernists and the Fundamentalists that Gerald W. Johnson writes in *The Century Magazine*. Mr. Johnson, a native North Carolinian, former newspaper writer and editor, World War veteran, and now professor of journalism in the University of North Carolina, depicts the Modernist professor as one who seeing ruin rising before him, "feels every emotion except sorrow. The Fundamentalist who sees hell opening at his children's feet is not acquainted with grief. As it was in the beginning, is now, and ever shall be, the war-horse saith among the trumpets, 'Ha, ha!'" We all know, says Mr. Johnson, that the profoundest suffering is not to be found in the shell-whipped field where the infantrymen are dropping faster than one can count, or even in the hospitals where the wreckage of the battle is swept up. "The most hopeless misery is to be found along roads bordered with clocks and cradles and bundles tied up in quilts. From the first shot it matters not who wins the war; they are certain to lose it. They march forever and never fight. They bear all hardships and no medals." So with the refugees of the present religious war. For instance, Mr. Johnson says he could name a certain ecclesiastic who is typical—"an intelligent clergyman, which in the South at least, is not yet a contradiction in terms." He has something of the mystic in him, which is not incompatible with intelligence but is the equivalent of flat feet so far as the present religious combat is concerned. He is unfit for service.

But, non-combatant that he is, he goes on about his business of trying to salvage souls, while watching his interests being knocked to pieces by the combatants. He "looks on, frantic but helpless, while collections dwindle, attendance dwindles, interest in the work of the church dwindles steadily toward the vanishing point." It may well be, in the end, says Mr. Johnson, that the shooting up of this farmstead is wholly inconsequential.

"But that point of view is absolutely unattainable by the distracted owner as he watches the roof go up and the walls come down. He was engaged, a few years ago, in building hospitals, in endowing schools, in establishing and maintaining churches in remote and poverty-stricken communities. Delusion or not, it is his firm belief that when the physically lame walk, the mentally blind receive their sight, and the poor have the gospel preached to them, the work is both good and important. At present he is engaged in stopping prospective enlargements of hospitals, in narrowing and reducing the curricula of schools, in closing churches in fields that have been fruitful, all in order to bring his expenditures within his narrowing income. Even since this war waxed furious some have continued faithful, which means that some hospitals can be kept open, some schools can be maintained, some missionary preachers can be kept at their posts. In a desperate endeavor to save the largest possible proportion of the work, my friend is working at a pace that means hardened arteries and frayed nerves. His sleep decreases as his gray hairs increase. At any moment he may become a casualty on the field.

"As it happens, the militant members of this cleric's sect are largely enlisted under the Fundamentalist banner, and they have scant sympathy to waste on him. He stands by the side of the road, guarding his clock and his cradle and his quiltful of pitiful odds and ends, wringing his hands as the troops march by. Perhaps they do not actually jeer him, but they certainly do not cheer him. Their thoughts are tinged with scorn. He has little to do, they think, to be fussing about collections when the army is on the march to make the world safe for theocracy.

"If a Modernist detachment passed, it would be no better. This fellow, they would say, claims to be an orthodox Christian, but he will not even stand up and fight us. All he can think of is the effect of the war on the worldly affairs of his church, and the disaster to his finances and his organization fills his mind to the complete exclusion of higher considerations. A priestly politician. A sanctified opportunist. A spiritual father without as much spirituality as a bacteriologist or a psychiatrist. Faugh!

"So there my friend the ecclesiastic stands, target for the contempt of both sides. Stronger is the contempt of the complete cynic, who understands what is in his mind and acquits him readily enough of sordid aims, but sees in him only a pathetic imbecile, suffering horribly in his effort to preserve something for the benefit of war-crazed fools who, if they ever come back, will never give him a word of thanks for his trouble."

But it must be taken into consideration, writes Mr. Johnson, that the refugees return.

"For the future of idealism is uncertain, but the future of this materialist is as sure as anything human can be A year or two years or five years hence, when the captains and the kings depart, he will be back in his old field, cleaning up the mess the demolition squads have made. His clock will be on the mantel and his quilt will be on the bed. By that time Moses may have been shot against a brick wall, or Darwin may have abdicated and fled to Holland, but in either case the field over which my friend has been given charge will be green and the harvest promising. The vineyard will be pruned and tended.

"My friend will be growing old then, with little money, less fame in the world, and apparently no honor at all. He will still be occupied with the worldly affairs of his church, still concerned over finances and organization, still regarded by militant spirits as a dull fellow whose soul is incapable of firing to a great crusade. Of the earth earthy—so will he be regarded as he potters among the young vines and cares for the walks and hedges of his small inclosure. No man will go there to do him honor.

"Yet I, for one, am afraid to set him down as a person of no consequence. Being neither a theologian nor a scientist, I am not informed of what Deity may do next. Therefore I can not sniff at this man. After all, he might be right in his conviction that as the sun of his life goes down God will walk in his garden in the cool of the day."

O boy, by every troth and truth
We fix our faith on you and youth.
We stake the world upon your soul,
For who but you shall heal it whole?
If your fresh faith in life be halted
There is no savor to be salted.

—EDMUND VANCE COOK.

Glimpses of the Religious World

ONE of the most significant events in religious journalism during the past month is the merging of *The Christian Century* and *Christian Work*. They are both interdenominational weeklies of influence, and have been occupying practically the same field, although in slightly different positions, for several years. Their merger, besides giving impetus to the cause they represent that always results from a united front, will eliminate the conflicting loyalty in the hearts of many admirers of both journals.

British journals are taking note of the great interest in foreign missions that seems to have arisen in Cambridge University, England. There are two hundred men and women in the institution pledged for foreign missionary service who last November united in a definite campaign for missions. A writer in *The Christian World*, published in London, says: "Due to the influence of books like *The Clash of Color*, each generation of public school boys coming to Cambridge has less and less hostility to missions and a growing understanding of their international significance. The purpose of the campaign is not only to get volunteers for the mission field, but to give those going out in Imperial services an idea of missionary ideals today."

The old Roman superstition that Cardinals die in three's seems to be carried out by two other deaths in the Sacred College following that of Cardinal Mercier on January 23. Cardinal Edmund Dalbor, Primate of Poland, died on February 13, aged sixty-seven years. He was created Cardinal December 15, 1919. Cardinal John Benlloch y Vivó, Archbishop of Burgos, Spain, who died February 14, at the age of sixty-two years, was created Cardinal March 7, 1921. These deaths reduce the number of Cardinals to sixty-six.

A study of the place of women and woman's work in the life and work of the church as a whole is being undertaken by a joint committee representing the Federal Council of Churches, the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions under the direction of Miss Clarissa H. Spencer. The inquiry will include the present form of organization of women's work in the various communions, the relations of the women's societies to the general organizations of the church, the reasons for and against the tendency to develop inclusive boards and agencies made up of men and women serving together, the extent to which women are eligible to serve upon national and local official church boards, and the status of women with regard to the ministry and other forms of religious work.

COLONEL COOLIDGE

More than the natural sympathy of the nation for its President in the moment of a deep personal bereavement accompanies the passing of Colonel Coolidge. An old and precious American tradition lived in the person of the "first citizen" of Plymouth.

The accession of Calvin Coolidge to the presidency was marked by a scene of unforgettable simplicity and dignity in the house where Colonel Coolidge now lies dead. An old American family, born close to the soil, subsisting sparingly, fearing God and playing its part, sometimes with distinction, always with honor, came into its own.

With its success the old roots of the nation revived. That America would remain American, despite a passing confusion of tongues and the forces of internationalism, from a bare hope became a confident certainty. It was as a symbol of this old America, of a stern and proud tradition, as rich in the great things of life as the past of any people, that Colonel Coolidge stood in the hearts of his countrymen.

He died as he would have wished, in the valley of his kin. Many generations of Coolidges lived there and found their last home on the hill where already sleeps a President's son. History was one night made there by the light of an oil lamp and the faith of an old Bible. Yet, as this day poignantly declares, honesty and courage and the granite of American character are not swiftly won. That the nation is great today is due to her long past of common loyalty and truth. It is with affection and reverence that the nation salutes the passing of this Vermont father who builded upon ancient foundations so surely and so well.—EDITORIAL IN THE *New York Herald Tribune*, MARCH 20, 1926.

The Herbarium of Nanking University contains about 9,000 numbers, representing over 2,600 species, of mounted and authentically named specimens from various parts of China, making it probably the most complete herbarium in all China. There are in addition approximately 10,000 unmounted duplicates for sale or exchange.

The National Baptist Convention of the colored people in America has voted to seek to raise twenty-five cents from each of its million members in order to begin mission work in Liberia.

Under the leadership of Will H. Hays the laymen's committee of the Presbyterian church in the United States has put on a nation-wide campaign to raise the sum of $15,000,000 for the purpose of establishing a service pension fund to care for aged ministers, missionaries and educators of this denomination. Andrew Mellon, Secretary of the Treasury, is the director of the Presbyterian pension plan.

Much interest is attached to the announcement that Anton Lang, Jr., son of the leading character in the famous Oberammergau "Passion Play," is to come to this country next fall, as a member of the freshman class at Holy Cross College, Worcester, Massachusetts.

Johns Hopkins University in the future will award degrees not upon completion of a rigid number of credits, but upon the faculty's decision that sufficient intellectual progress has been made, Charles K. Edmunds, provost, has announced. This is one of the initial steps, the educator said, towards carrying out the university's announced plan of concentrating its entire effort on research and advanced study.

Mothers get official recognition in Porto Rico, at least in the newly created Child Welfare Board of the Island. There are five members of this board, all appointed by the Governor with the advice and consent of the Senate, and two of these must be "mothers of families." The board is to study problems affecting children, suggest changes in child welfare laws and inspect children's institutions.

Calvary Baptist Church, Washington, D. C., recently celebrated the thirty-sixth anniversary of the organization of its first Christian Endeavor society. More than a thousand attended this service. This society has given $9,973.13 for denominational missions during the past five years, holds seven missionary meetings in various institutions every month, has six members serving as missionaries in foreign fields and a number in the homeland. All those who have served as presidents of the society are still alive and active in church work.

The Way It Looked To One Tri Club

By LUCY KING DE MOSS

Topic Talk

IT was the last meeting of the Triangle Club for the year, in one of our city churches. The secretary and treasurer had made their reports and the minutes showed some unusually good things done for the year. It was plain to be seen that the club had not been resting on its oars by any means, but had pulled out into the current and become a part of the stream.

There was the missionary festival and pageant the club had put on in November. All the mission fields had been represented by girls and boys in costume who gave interesting information about the countries and people while they showed shrines and prayer wheels and fetishes, all of which they had made themselves.

Then there were the Christmas boxes sent to shut-ins and hospital patients. In those boxes were magazine stories mounted on cloth with a gay cover; cross-word puzzles of the thoughtful kind; calendars with a Scripture verse for each day and a clever, helpful saying to remember; some leaflets supplied by the United Society, telling about the work being done by the missionaries; and last, but not least, pretty boxes of home-made candy! Some of the letters received from those to whom the boxes were sent were read and there wasn't any doubt about the pleasure they brought.

The sunrise prayer meeting on Easter was attended by 100 per cent of the members, it seemed, and the entire program had been carried by the Tri boys and girls.

The treasurer reported, besides the customary membership dues, $200 in special gifts. This included the free-will offering from the festival, which, it was understood, would be used for missionary work, but most of the money had been earned and given by the members themselves. There was a good deal of applause when this report was read, showing a keen interest in the result.

The committees were then called on for reports. The membership committee reported eleven new members during the year; the flower and sick committee had been on the job and had brought cheer to a number of sick rooms; the poster committee gave a display of the posters of the year on sandwich boards, which caused a good deal of fun. Then the chairman of the program committee said she needed a little help on her report and started a discussion of the program for the year:

"Was the study of the Slavs and Latin America interesting?"

A number of the members spoke to this point and decided it had been most interesting. There had evidently been quite a difference of opinion about whether it was best to encourage the Slavs to have their own organizations in this country or urge them to identify themselves with American groups, so a friendly argument began all over again. Then someone brought up the question of textbooks and there were expressions for and against having a definite book as a guide for study. It was all very lively.

"And now," said the superintendent, who up to this time had behaved herself and said very little, "And now, what about it all, sure enough? It has been interesting, our study of the Slavs and the peoples of Latin America. We have touched on the history of the country and peoples, talked about their national problems and about the influence of practical Christianity in their lives, and the part of the missionary in taking Christ to them. In what way are we connected up with the situation?"

"Our two hundred dollars may help a little!" said the treasurer.

"Exactly, but if that is all—"

"Well, so far as I can find out, there aren't any Slavs or Mexicans around here," said someone.

"And that," said the superintendent, "is what I have been thinking. The money we are sending most surely does show our interest in missions, and of course we should be glad to meet personally some of the people about whom we have been studying. But if our offering were four times as large as it is and if we could go right into a Slavic community or across into Mexico or to San Antonio and did not have a feeling of real friendliness and sympathetic understanding for the people it would all amount to nothing. That being true, the test of what we have really gained from our year's study is to be found in our attitude towards people everywhere in the world."

"It doesn't do very much good to read what Jesus said about loving people, if we separate them into little compartments just to suit, does it?" said a girl.

Room furnished by a Sunday school class of young women in the Christian Old People's Home, Jacksonville, Illinois

Program For Triangle Clubs

Theme—Listening In

June

WHAT OF THE YEAR?

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE: *The Friendly Guide*

HYMN: *Jesus Calls Us O'er the Tumult*

SCRIPTURE LESSON: *II Cor.* 9:6-11
Stewardship of Money

OFFERING

PRAYER

DISCUSSION
How have we helped others to know the Christ?
What could we have done if we had been stewards of time and money?

WHAT OF THE TRIANGLE!
(To be prepared from the year's record and aims for the New Year)
The Past Year.
The New Year.

HYMN

BENEDICTION

PROGRAM HELPS

The Friendly Guide: Devotional booklet containing Scripture lesson and comment. 10c each.

Leaflets: Prepared for each month to carry out the program outlined. Price 3c each.

Maña (Tomorrow). A book containing interesting stories on Latin America. These stories may be used to supplement the leaflet material suggested for each month's program. Price 25c.

Programs of Study and Service on Latin America: A handbook for leaders. Helpful and tested suggestions for an intermediate group, including study, worship, dramatization and service activities. Price 25c.

Reference: The Transforming Power of Christian Stewardship, April, 1926, WORLD CALL, page 35.

A Live Illinois Society

By GEORGE R. MAHARRY

OUR society gave the pageant, *The Royal Way*, to a well filled house of Christian people on Sunday evening, February 7, and received fourteen dollars in a freewill offering. The young people were well pleased as this more than half paid their pledge of twenty-five dollars to support a bed in a mission hospital.

A check has been sent to the United Christian Missionary Society for this amount, which we hope will aid in reaching the fifty thousand dollar missionary goal.

The writer of this letter believes that the Christian Endeavor society at Blandinsville, Illinois, is as good a little society as you will find in a town of 1,000 population any place in Illinois. The members are always at work doing good. They visit the shutins and help in every worthy cause possible. They help in the state Christian Endeavor work, are a living link of the Rock Island Christian Church, and have donated to the Dr. Clark Fund.

The young women sold extracts and made nineteen dollars very easily, and can make money easily that way. We are now planning a free entertainment with a social in connection with it.

This society thinks that there is not enough Christian Endeavor work in this county so they have made a start toward forming a County Union, which is no small task.

We are also planning a beautiful sunrise service on Easter morning with breakfast at the church. We hope to have a big day on Easter Sunday.

The writer of this is the president of the northwest district of Christian Endeavor in Illinois and would be pleased to hear from any society in this district that will agree to entertain the district convention some time during the early part of June. The Blandinsville society entertained the district convention last year and if need be can do it again.

The Sadhu's Cow

By ANNIE AGNES LACKEY MACDOUGALL

IN a small hut on the banks of the Narbudda River in India lives an old *sadhu* or holy man whom the people call Monibaba—the one who has taken the vow of silence. This is a certain vow forbidding him to speak for a period of time. His hut is built of bamboo poles over the tops of which are laid branches of trees. It has no opening except one low door, in front of which is a mud or dirt platform. Just outside the door a wood fire is kept burning, while inside is a special place where Monibaba does his *puja* or worship.

During the hot season, when a missionary and his student evangelists were doing evangelistic work among the Gond people in their jungle villages, they sometimes passed the hut of the old *sadhu*. One day they decided to stop and pay him a call. As they drew near his riverside hut the silent old man came out to welcome them and according to Indian custom, they removed their shoes. After a few friendly words to their host, the young men sang a song and then, at his request, sat down.

In order to show his hospitality the holy man treated his guests first to beetle nut and a sort of jungle seed used as food and afterward, as a very special treat, he prepared and gave them a peculiar mixture consisting of finely cut pieces of cocoanut, molasses, another kind of seed and a bit of yellow stuff called tumeric. This mixture is labeled "Prasad" and is used as the gift of a holy man to his guests.

Since the missionary and his companions were so well treated on their first visit they decided to call again. It was night time when this second visit was made. They all sat around the little fire which was burning outside. The missionary happened to be seated nearest the door and, as he was being seated, the *sadhu* offered him a green cloth to sit on.

Now, Monibaba had a cow. It does not belong to him but, as cows are considered sacred in India, I suppose he considered it a *sacred* duty to care for at least one. The cow grazes about during the day but as night comes on she returns to the hut of the old *sadhu* and sleeps in his hut.

The time of this evangelistic call conflicted with the *sadhu's* cow's bedtime and she was seriously disturbed. The old man gently stroked her hind legs, coaxing her quietly to lie down. Several times she started to do so but finally she stubbornly refused. As she stood there, the *sadhu* took a piece of sackcloth and placed it beneath her. She then lay down but remained ill at ease and kept moving restlessly and shaking her head. Soon she got up and began to toss her head as if to show her great displeasure.

The old man did not speak but silently glanced toward the green cloth upon which the missionary was sitting. He understood the meaning of the glance and taking the cloth from beneath himself he handed it to the *sadhu*. He in his turn placed it beneath the disturbed cow and immediately she lay down and remained contented and happy.

The missionary then learned that the green cloth was the cow's customary bedding and so he apologized to the *sadhu* for having appropriated it. But the old man, with many expressive gestures, declared himself, not his guest, to be the transgressor.

The Last of Four

YES, Children's Day, June 6, will be the last in the series of four special days in the Bible School calendar for the current missionary year. It should be the best of all, a day when all-age groups participate in the program, *The Kingdom of Light*, and give with abandon that the light of the gospel may be known in the foreign fields.

Our primary purpose in this special program is through eye, ear and hand gate to touch the heart strings of those who participate and those who witness. When heart strings are touched they respond in love gifts. Purse strings are very closely entwined with heart strings. We may serve in ten needy fields by prayers, programs and purses on Children's Day.

Senior Christian Endeavor Topics

May

2. The Ten Most Important Kinds of Work: How Make Them Christian? Ex. 20:9; II Thess. 3:6-13. *What Makes Life Worth Living?* May, 1925, WORLD CALL, page 54.

9. How to Build Happy Homes. Eph. 6:1-10. *Stars*, May, 1925, WORLD CALL, page 7.

16. How to Use the Bible, Acts 8:26-35; Ps. 1:1-6. *The Two-Edged Sword*, Feb., 1926, WORLD CALL, page 36.

23. How is Christ Changing China? Isaiah 61:1-3. *Monuments of Fear and Gates of Hope*, March, 1926, WORLD CALL, page 14.

30. Lessons From God's Pioneers in All Ages. Heb., 11:8-10, 17-22. *The Spirit of the Pioneers*, April, 1925, WORLD CALL, page 30.

Intermediate Christian Endeavor Topics

May

2. How May I Know God's Plan for My Life? John 15:14, 16; Eph. 2:10. *The Challenge of an Infinite Career*, November, 1925, WORLD CALL, page 4.

9. Why Is Continued Preparation Needed to Make Life Worth While? II Tim., 2:15. *Climbing That Counts*, January, 1926, WORLD CALL, page 3.

16. What Opportunities Does Summer Offer Our Society?

23. How Are the Young People of China Finding Christ? Isa., 61:1-3. *In China*, December, 1924, WORLD CALL, page 26.

30. Our Debt to the Past; Our Duty to the Future. Ps. 118:1-9, 16, 17. *The Spirit of the Pioneer*, April, 1925, WORLD CALL, page 30.

Woman's Missionary Societies and Circles

Program Helps

The End? The Beginning!

A YEAR ago a Reading Contest was started for the purpose of stimulating more interest in missionary literature and to encourage more reading on the part of Christian people. In this it has been a great success.

Hundreds of women, men and young people have entered heartily into the reading of missionary books. Women who have been members of the missionary societies for years have been heard to say, "This is the first missionary book I have ever read," then have remarked that they never knew before there could be so many interesting things about missionary work.

From the Reading Contest a business man conceived the idea of offering special inducements to get his salesmen to read certain books and printed matter bearing on their line of work.

Many public libraries have asked for lists of books suggested for the contest and added them to their stock.

WORLD CALL is being read as never before. One woman writes, "In the past I have been reading the headlines in WORLD CALL and articles written by people I know personally, now I am reading it from cover to cover and am realizing how much I have been missing."

Indiana and Missouri are in a contest as state against state. Songs and poetry have been written about this contest, and are used at public gatherings, creating interest and enthusiasm.

Local papers have given space to this contest. The *Indianapolis News* carried a long editorial in one issue.

A fourteen-year-old boy from Indiana was in the Shriners' Children's Hospital in St. Louis when a lady friend from St. Louis called to see him one Sunday afternoon. Almost his first question was, "How many points does Indiana have in the Reading Contest?" This boy read a number of fine missionary books while he was in the hospital. The same friend called another day and found him reading *The Lure of the Leopard Skin* and she was greeted with, "Oh boy, this sure is a good book."

Home ties are being strengthened where families are reading aloud some of the great books of the day, which give them a new vision of responsibility toward and interest in the nations of the world.

Plans are being made and books selected for the new missionary year. Let us encourage this good work to go on. Information leads to inspiration and inspiration leads to realization.

Topics for Woman's Missionary Society Program

for 1926-27

Theme—"Speak—That They Go Forward"

July—A Year with Missionary Books.

August—Messages from Far and Near.

September—Woman's Share in the World Task of the Church.

October—The Church and Rural Life.

November—Extension Work and Leadership in the Rural Church.

December—The Spirit of Christmas.

January—A New Day in Africa.

February—India Advancing.

March—China's New Nationalism.

April—Signs of the Times in Japan.

May—Today in the Philippine Islands.

June—Whither Bound.

Woman's Missionary Society Program

The Americas for Christ

JUNE

What of the Year? Old-New?

BUSINESS PERIOD

DEVOTIONAL THEME: "Flowers" (Chapter II *Altar Songs)*

SONG: *I Come to the Garden Alone*

PRAYER

TALK: *The Past Year*

TALK: *What of the New Year?*

SONG: *Jesus Calls Us O'er the Tumult*

OFFERING

ELECTION AND INSTALLATION OF OFFICERS

BENEDICTION

Making Contacts on Shipboard

Mr. and Mrs. David Rioch write of their safe arrival in Bombay, India, December 31. "We spent a good deal of time on shipboard in study, and fortunately discovered a man on board who was glad to help in our reading of Hindi. He is of a good high caste Hindu family and after taking his B. A. in India worked for the Y. M. C. A. in Calcutta and was induced to go to America for further education. He took his M. A. in the State University of Oregon and some Bible work in our college in Eugene. After that he studied law in Washington, D. C., and has since spent some time in travel. He is now working his way home to India as a common sailor. His ambition is to found a college for young men near his home. He has not openly confessed Christ by being baptized, as he says that would break his mother's heart. Of course his caste is broken and he is very anxious about the reception he may receive from his home people."

Circle Program

The Highway of Friendship

"God gave his best for us—his only begotten Son. Christ gave himself to me—himself. Have I given the best I have to give?"

JUNE

Over the Border and Home Again

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE

Hymn: *Jesus Calls Us, O'er the Tumult*

Scripture Reading: *Mark 12: 41-44*

Stewardship of Money

OFFERING

PRAYER

SPECIAL MUSIC: *Have Thine Own Way*

STUDY: *(Leaflets)*

Visit to Mexican Christian Institute

DISCUSSION: *What challenges does the Highway of Friendship bring?*

(Discussion as a result of the year's study)

The Challenge of Friendship
The Challenge to Stewardship
The Challenge to Service
The Challenge to Prayer

REFERENCE: *The Transforming Power of Christian Stewardship, April, 1926,* WORLD CALL, *page 35.*

CIRCLE OF PRAYER: *Pray that all Circle members may respond and take seriously all the challenges of friendship, service, stewardship and prayer. Pray for the new officers who are to lead the Circle during the New Year.*

Echoes From Everywhere

Had Never Seen a White Woman

Our vacation trip across the border in Tibet was much enjoyed and of incalculable benefit to the whole family. Besides, we were able to carry something of the gospel of Christ to a considerable number of people who had not been visited by a foreign missionary during many years. It was Mrs. Morse's first real trip outside of Batang Valley during these four years. Most of the Tibetans we visited had never before seen a white woman. J. RUSSELL MORSE.
Batang, West China.

Ministering to Soul and Body

We feel encouraged as we review our work for the past year. We have visited 250 homes in Rath once or twice a month and our register shows 3,863 visits, which means that the Bible lesson has been taught that many times during the year. Besides Rath there are the sixteen nearby villages and our out-station of Panwari where one family lives most of the year and one Bible woman has made 600 visits. When Mrs. Warren was here she was amazed at the friendliness of the women.

Besides preaching the gospel we have unnumbered opportunities for social service. Since last May we have sold ninety rupees of cinchona pills for malaria, or 5,760 pills at one *pice* each. ISABELLE M. DAVIS.
Rath, India

Shall It Be Rubber Or Character?

E. K. Higdon's report for the month of December shows that he taught fourteen periods per week in the Union Seminary, preached twice at Taft Avenue Church and once at Ellinwood Student Church, spoke at Baguio Y. M. conference and helped work up a pageant for Christmas at Taft Avenue Church. He also worked out a course for the Baguio Bible study and delivered six evangelistic addresses to the students in Vigan in a union meeting of the evangelical forces there. Mr. Higdon adds: "Pray that missionaries may have wisdom to do the right things in these days when the Filipinos are keenly alive to the prospects for their national independence. Pray that people in America, our United States Congress, may not decide the policy regarding the Philippines on the basis of rubber rather than the basis of character."

Serious Problems and Great Opportunities

Early frosts killed at least half of the buckwheat and millet crops and a very serious grain problem is expected during the winter and spring months. Corn, potatoes and vegetables are good this year but there is a shortage all around. There will be much poverty and distress during the next few months and the problem of feeding our orphans is causing us quite a little concern.

Banditry and fighting continue as usual around us and especially to the south. We face serious problems and great opportunities.

JAMES C. OGDEN.
Batang, West China.

At Work Again

After landing in Bombay December 29, I reached Kulpahar on the afternoon of the 31st, in time to begin the new year in the station where I am to work. Miss Campbell, Miss Shreve and Mrs. Sherman were at the station to meet me, also Mr. Gamboe, who happened to be over from Mahoba. At the gate all the people living on the place were lined up and when we stopped at the door they gathered about for greetings. The children all had garlands of flowers for my neck or bouquets. I am so happy to be back and hope for a profitable year ahead.

ZONETTA VANCE.
Kulpahar, India.

Circle Topics

1926-1927

July—Challenge to Advance.

August—Circle Mixer.

September—The Church at Work in the Home Lands.

October—The Church of Today.

November—The Church and Its Leadership.

December—The Church and the Spirit of Service.

January—The Church at Work in Foreign Lands.

February—The Church in India.

March—The Church in Congo.

April—The Church in Latin America.

May—The Church in the Orient.

June—Unoccupied Fields.

Every Member Accounted For

February 28 we had the great privilege of witnessing the baptism of nine people. The group that gathered was one of the happiest I have ever seen. That evening V. C. Carpenter gave a fine message to the new members and then gave the invitation and a woman went forward and made public confession of her faith.

The following Wednesday we celebrated the beginning of the work here in Manati. A special effort was made to have all of the members who are now in town present that evening and to tell where the absent members are. Without a single exception we were able to give account of every one of the fifty-eight members. The spirit of evangelism has always been very strong in this church and instead of a revival meeting of two weeks we have put much stress on it during the whole year. There have been eighteen additions this past year and a few more are having further instruction preparatory to baptism soon. FANNY CARLTON.
Manati, Porto Rico.

Growing in Grace And Liberality

The last annual meeting of the Luchowfu church was epoch making and unique. All who attended stayed for the entire meeting. Only one foreigner was heard, Mr. Goulter, who read the report of the treasurer.

The budget for the year was presented and an every member canvass of the men members of the church was made by the Chinese men themselves. Heretofore it has been difficult to get them to even accompany a missionary when money was to be asked for.

For the women a meeting was held, many coming from one to two days' journey in the country. They marched around a table and everyone made a pledge, including every school girl. Those who were illiterate were helped by others in making out their pledges.

Not only was the entire budget of the church raised but in addition the Chinese Christians, on their own initiative, have raised $350, Mexican, without help from the missionaries, for the assistance of the poverty-stricken aged and infirm of the city, a service which is unknown among the non-Christians.

A Resourceful Girl

During November the woman's ward at the hospital cared for thirty-six women and children. A number of these were country people, most of them coming from two to three days' journey north of Batang. One girl about fifteen years old, whose parents had died of relapsing fever, brought her grandmother, two small brothers and a baby sister to the hospital and then went back to look after the house. A few days after the grandmother and children had gone home, she appeared again, this time with the fever herself and stayed until she was cured.

I asked an old woman, who said she was sixty-six years old, if she rode a horse down from her home. She said no, that she came by aid of her staff. They seem to take it as a matter of course that the only thing to do is to come to the hospital, have their intravenous injection of "914", and return in a few days cured.

"Just Like Heaven"

One of my Christmas presents was a portable phonograph and it is a marvelous help. It helps to call the people together and holds them, as they are always hoping for one more song. My bicycle has been out of commission this month so I have been to nearby villages only and have had to stop my village scout work. I have talked to 284 people. This includes my village Sunday school which is a combination Sunday school class and scout patrol.

I have formed a friendship with the stationmaster here. He came to our Christmas morning service and brought his four sons. He gave a *rupee* and each son gave an *anna* in the "White Gift" offering. One day he said to me, "Sahib, since talking so much with you about your religion it makes me want to be a Christian." We entertained him in our home Christmas day, with the phonograph and in other ways, and later he said it was "just like heaven" to be in our home.

P. A. SHERMAN.

Kulpahar, India.

It Sounds Like a Restaurant Or a Hotel

Thanksgiving week I made 300 biscuits, twelve pumpkin pies, counted out walnuts, onions, potatoes, cabbages and carrots, as well, and got about twenty pounds of pork ready to be cooked for the orphans' Thanksgiving dinner. For three years we have supplied, either in part or entirely, Thanksgiving dinner for the orphans. Judging from the way in which the major part of the orphans said "thank you" for it, I think they enjoyed it. About the first of the month some of them started to ask when this day came. I did not at first realize why, but think they did not want me to forget.

Once a year I try to get rid of my unwelcome boarders, the bees that live in our roof. This task also came this month.

In our sewing class we had a "ripping time." For some reason many of the girls got their garments sewed together wrong side out. This was the cause for the ripping. I trust they have learned by experience and will do better in the future.

The English class has finished half of their second book and will review this before going any further. Like most American children they have difficulty with grammar.

K. LOUISE DUNCAN.

Batang, West China.

Tithers at East Dallas Church

Last year fifty-six storehouse tithers and their wives of the East Dallas, Texas, Christian Church brought $55,700 to the Lord's house. The total money raised by this church was $109,890, the fifty-six storehouse tithers paying $55,700 and the 2,500 other members including 200 other tithers who do not bring the whole tithe to the church, brought $54,190.

The storehouse tithers are allowed to direct a part of their tithe. This is the kind of tithing which Jesus Christ did and indorsed, and seems to be the only kind that works worthily, according to A. A. Everts.

United States Minister Indorses School

The following is a copy of a report sent to the State Department by American Minister to Paraguay, George L. Kreeck:

"The Colegio Internacional, an American college for boys and girls, has actively begun building a large and creditable building for school purposes. This institution is sponsored by the Disciples of Christ of the United States, and its work can be commended as worthy of any organization. The school has the confidence of the nation, numbering among its students the children of many government officials and influential citizens of Paraguay. If all North American efforts were so well directed as is this institution, there would be the strongest of friendships established and Pan-Americanism soon realized."

Pre-Easter Spirit in Porto Rico

That the pre-Easter spirit possesses the churches in Ciales, Porto Rico, is evidenced by the following from V. C. Carpenter:

"A great many of our people are reading Acts and a spirit of evangelism pervades. Our churches did more for self-support last year than ever before. They are also growing in their ability to direct their affairs."

Hidden Answers

1. How many churches of Disciples of Christ in Canada?

2. When will Alexander Campbell's dream be realized?

3. Who is Pattye Horn?

4. How may the church meet its educational opportunity with young people?

5. How many young people's conferences to be held this summer?

6. What are the Russian Evangelicals?

7. What is President Calles' attitude toward missionaries and their work?

8. What does Mr. Gandhi say about the worship of idols?

9. How many pack animals in the Tibetan party?

10. How many baptized at Bolenge Christmas?

11. What campaign is being launched for South America?

12. Who is John Inkima?

13. Tell the story of a convert in Porto Rico.

These All Died in the Faith

Mrs. Leah Harp Suell, Feb. 13, 1926, Lexington, Ky. Devoted member Newtown church and missionary society. Age 78.

Mrs. E. N. Crawford, Jan. 21, 1926, Heppner, Ore. Faithful member First Church. Age 77.

Mrs. S. R. Jones, Jan., 1926, Greensburg, Pa. Last charter member of First Church.

Mrs. G. Harsh, Jan. 27, 1926, Birmingham, Ala. Charter member of woman's missionary society of First Church and active in all church work.

Mrs. Mary Taylor, Nov. 11, 1925, Douglass, Kan. Active in church and missionary society. Age 69.

Anna Maria Engle, Jan. 17, 1926, Assumption, Ill. First death since the organization of the missionary society. Age 63.

Mrs. Emma Stanton, Jan. 8, 1926, Union Star, Mo. Faithful member of church and charter member of woman's missionary society.

Mrs. William Harris, Oct. 7, 1925, Warren, Ohio.

Mrs. Stella Atwood, Dec. 17, 1925, Ashland, Neb. Charter member woman's missionary society.

Miss Mattie Boswell, Louisville, Kentucky, February 28, 1926. Faithful member of woman's missionary society.

Mrs. Sallie Longnecker, May's Lick, Kentucky, January, 1926. Charter member of woman's missionary society.

Miss Annie Myall, May's Lick, Kentucky, December 26, 1925. Active and faithful in all departments of the church.

Mrs. Alice Lee Jones, North Fairfield, Ohio, March 13, 1926. Faithful member of the church. Age 82.

Mrs. Kate Bantz, Portland, Oregon, March 8, 1926. Faithful member of First Church for years. Age 62.

Mrs. Charles W. Burt, Valley Junction, Iowa, February 23, 1926.

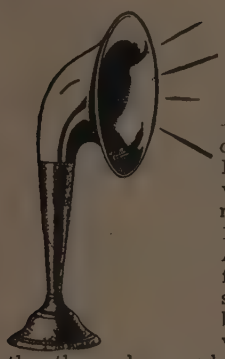
Mrs. Paulina Wright, Franklin, Illinois, February 11, 1926. Life member of C. W. B. M. Age 82.

Mrs. Mary L. Kirby, Centerville, Iowa, February 20, 1926. Active in all church work.

Mrs. I. N. McGary, Hartford City, Indiana, February 12, 1926. Staunch supporter of every good work. Age 68.

Mrs. Lucy A. Huckstep, Rochelle, Virginia, November 21, 1925. Devoted member of church and missionary society. Age 75.

Mrs. Z. W. Corum, Union City, Tennessee, January 5, 1926. Treasurer of missionary society.



Station UCMS Broadcasting

A MEDICAL missionary conference for North America was held in Baltimore, February 19-21, 1926. About seventy-five medical missionaries and board secretaries were present for the three days and discussed many phases of medical missionary work. In the greater mission areas of the world, medical missions is still and will be for many years to come one of the chief avenues of missionary service. The plan of our own society in having hospitals and medical men in each station in such countries as Africa, Philippines and China was strongly praised. It was the concensus of opinion in the conference that the future emphasis should be on better equipped and staffed hospitals, rather than on a larger number, with the understanding that the increase in staff should be largely from native doctors and nurses.

Word from our missionaries in Mexico indicates that while the situation is tense, the newspapers have overemphasized the seriousness of conditions. As yet none of our own work has been interfered with. The missionaries have been careful to comply with the law in every respect and the local authorities have been friendly.

Living expenses have steadily risen in some of the mission fields and the missionaries of Japan and Africa have presented statements concerning their inability to live within their salaries which seem to imperatively call for increased salaries. The missionaries have been very patient and slow to present these needs, knowing the financial strain under which the society has been operating.

The station at Bolenge, Africa, reports 109 baptisms at the Christmas meetings and offerings of 10,000 francs for the last six months as well as a Christmas thank offering of 979 francs. The station reports 1,500 in Sunday school, eighteen who were under discipline restored to full membership in the church, and eighteen couples married on Christmas.

The office of the Kentucky Christian Bible School Association on March 15 was moved from Louisville, Kentucky, to Lexington, Kentucky. Since 1873 the headquarters of the Kentucky Bible school work have been in Louisville, and for the last twenty years they have been in the Keller Building in that city. Upon the recommendation of the last Kentucky state convention and after careful consideration by the state executive committee, the office was moved to Lexington where it will be consolidated with the offices of the Kentucky Christian Woman's Missionary Society and the Kentucky Christian Missionary Society. The Kentucky Bible school work is an integral part of the United Christian Missionary Society's division of religious and missionary education.

Miss Eva Callarman, our new elementary field worker for religious education in Iowa and the northern district, assumed her duties March 1. She spent her first week at headquarters and then went on to Des Moines. Dr. Mobley of the First Church, Oklahoma City, writes of the beautiful ordination service in which she was set apart by that great church for her new work.

Mr. and Mrs. C. D. Wells, who have been the superintendents of Brotherhood House since last summer, have resigned, effective July 31, 1926, in order that they may accept a call to teach at Texas Christian University.

For more than a year the department of home missions has had under consideration the changing conditions relating to the work at Brotherhood House, Chicago. With the erection of the largest produce market in the world within a block of Brotherhood House, it completely changed the neighborhood. The survey committee reported its findings to representatives in Chicago at a meeting held in January. It was the concensus of opinion of this group that it was no longer wise to conduct foreign speaking work at Brotherhood House. The need of the foreign speaking people, especially the Slavic people, in Chicago is just as great as it ever was. It is not proposed that we shall discontinue work with foreign speaking people, but that our workers in this field shall use the Crystal Street Church building, formerly known as the Russian Church, and the equipment of our other churches in Chicago, especially the Jackson Boulevard Church. Recommendations concerning the work in Chicago for next year will be presented at a conference of immigrant workers to be held in the near future.

J. H. Mohorter, home surveyor, has conducted survey conferences in Denver, San Francisco and Los Angeles recently. These meetings were well attended, especially the one in Los Angeles where there were more than 150 people present, and in general much interest was manifested in the reports and the work of the survey. It is felt that these regional conferences have been helpful and profitable, not only to the survey, but also to those responsible for the state work in those regions. The Denver conference voted that the United Christian Missionary Society be requested to make an immediate survey of the entire state of Colorado, and appointed a special committee to cooperate in that work. The Los Angeles conference voted that it was the sense of that conference that a survey committee be created by their state board to survey Southern California. Mr. Mohorter held survey conferences during March in Cleveland, Pittsburgh, Wilkes-Barre, New York City, Schenectady, Boston and Washington, for the re-submission of survey reports.

The Porto Rico mission writes that they have adopted the second Monday in each month as a day of prayer and that they are especially remembering the executive committee on that day.

To the state making the highest per cent of increase in *King's Builders* subscriptions during the last three months of the year, there is offered a library of fifteen missionary story books for boys and girls, these to be put in circulation among the societies which do not have access to the libraries. For the state making the second largest increase a set of ten books will be offered. A reading contest for the boys and girls will be held next year. This plan will not only help to increase subscriptions to *King's Builders* but will help to make missionary books available to boys and girls, since the states in turn will be asked to make similar recognition for the local churches making the largest increase.

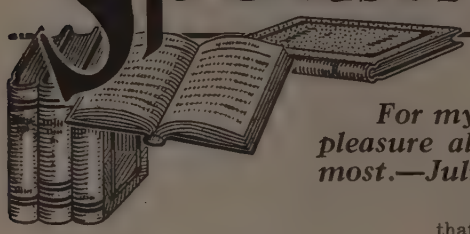
The churches of Great Britain are asking that Jesse M. Bader come to them during August and September, 1926, for a series of evangelistic conferences in six or eight city centers. The invitation comes from the churches through J. H. Nicholls, secretary of the General Evangelistic Committee of the Churches of Christ with headquarters at Liverpool.

Three deaths have occurred in our old people's homes recently. Mrs. Thirza Wallace died January 18, in the Christian Home for the Aged in Jacksonville, Illinois. Miss Elizabeth L. Galey died February 27 in the same home and Miss Virginia Fulton died March 1 in the Emily E. Flinn Home at Marion, Indiana.

The first eight months of the missionary year show an increase in the general fund of the United Society of $79,000. Of this increase $47,000 is in the offerings of the woman's societies and Bible schools. Individual gifts show an increase of $6,000.

Mrs. Perry Case of Wilson, North Carolina, and R. E. Ross of El Paso, Texas, have been named to fill vacancies in the Board of Managers caused by the resignation of R. B. Homan of El Paso and Mrs. G. W. Coan of Winston-Salem, North Carolina.

Speaking of Books



For my part I have ever gained the most profit and the most pleasure also, from the books which have made me think the most.—Julius C. Hare.

Christian Work In South America

THIS is in two volumes, printed by Revell. No recent international conference on Christian work has aroused the widespread interest manifested in the Montevideo meetings of March, 1925. These volumes are a carefully written report of that conference. For the first time Christian leaders from all the countries of the South American continent assembled to plan for the wider dissemination of evangelical Christianity. All phases of Christian work were discussed: evangelistic, educational, social and literary. The report is very comprehensive and is a rare compendium of information on all of these problems as the continent faces them. The books will be very helpful to missionary workers and those who wish to be informed on all the great moral and religious issues faced by South American people. The volumes will be a rare contribution to the friendships of the hemisphere and will help in developing true understanding and appreciation between North and South Americans.

S. J. COREY.

The Christ of the Indian Road

AFTER seventeen years in India as an evangelist, E. Stanley Jones brings us, out of the rich treasures of his experience, a most interesting volume. He went out thinking of what he should do and what he should teach, with pity for a poor and miserable people. He remains, as he expresses it, "with respect and love; glad to be accepted by them as brother, friend and teacher."

He has a sympathetic understanding of the Indian people and appreciates their difficulty in accepting a religion which seems to bring with it western civilization and white supremacy. He has walked humbly among them, both as a teacher and a learner, seeking to discover why the kingdom comes so slowly and he has taken to heart their replies as voiced by Mahatma Gandhi, that Christians, missionaries and all, must begin to live more like Christ, that we practice our religion without weakening or toning it down. "If you will come to us in the spirit of your Master we cannot resist you," he quotes.

It is a great challenge, earnestly and sincerely given. It is a mirror held up for us, showing us as we really are and not as we complacently believe ourselves to be. We might consider thoughtfully and prayerfully the statement that whole sections of the Christian world are merely inoculated with a mild form of Christianity, thereby making it impossible ever to have the real thing; that many of us would be equally shocked were Christianity doubted or put into practice.

This frankness shows us that our difficulties are in many ways less than we had thought; but in other ways much greater. It helps us to see that the world has little interest in questions of theology and philosophy, but that it would see Jesus. As Oxenham puts it in his *Credo:*

"Not what, but Whom,
For Christ is more than all the creeds,
And His full life of gentle deeds
Shall all the creeds outlive."

The reading of this book should be a wholesome tonic to American church members.

C. A. BURNHAM.

Books Reviewed in this Issue

CHRISTIAN WORK IN SOUTH AMERICA. Official report of the Montevideo Congress. Fleming H. Revell Company, New York. 2 Vol. $4.00.

THE CHRIST OF THE INDIAN ROAD, by E. Stanley Jones. Abingdon Press, New York. $1.00.

CHRIST THE WAY, by J. H. Garrison. Bethany Press, St. Louis. $1.00.

IT HAPPENED IN PARAGUAY, by Hilma J. and Harry P. Leach. Powell and White, Cincinnati. $0.75.

Any of these books may be ordered through the United Christian Missionary Society, 425 De-Baliviere Avenue, St. Louis, Mo.

Christ the Way

THIS is "emphatically a book for these confused hours." To those who are tossed and nigh unto sinking in the tempestuous sea of human philosophies this little book comes saying, "Peace, be still; the Master of the seas is on board, and he can still the storm."

It is emphatically a book for young people who are befogged—young people uneasy in their minds because they cannot adjust their home theologies to their new learning; young people thinking they have lost faith when it is only some childhood interpretations they have lost. It will clarify faith for them when they see that theological interpretations may be shattered, leaving the central faith untouched; that faith is in a Person, and faith builds its own system of theology.

It is emphatically a book for those church leaders who mistakenly conceive of salvation "as a matter of belonging to the right church, with the right creed, the right kind of government, the right kind of liturgy, and an unbroken chain of ecclesiastical succession." He would allow these their place, but wants leaders to see that in apostolic times salvation antedated all of them, coming as the result of faith in a Person without regard to any system of theology.

Every chapter points to Christ as the only solution of everything. "I am an optimist," he says, "but all my optimism comes from my faith in Christ and in the power of his gospel not only to save individuals, but to save society and civilization. I see no bright future for the church, or for humanity, except in the triumph of the principles of Christ and his triumphant reign over men in all affairs and in all the relations of human life."

G. M. ANDERSON.

It Happened in Paraguay

THIS little book gives the heart experiences of its authors amongst South Americans. You will read about "Manuel Rius," "The University Tree," "Maria de los Angeles" and "Flotsam" with a lump in your throat.

"Manuel Rius" is a simple, graphic, artistic portrayal of the heartbreak of missionaries who must turn pleading students away for lack of room. "The University Tree" is the tree under which the senior class had to meet

(Continued on page 59)

Missionary Illustrations of Uniform Sunday School Lessons

May 2: God's Covenant With Noah

Chinese pastors are apt in applying Bible stories to present conditions. A pastor in Hankow preached a sermon shortly after the partial burning of the city by Imperialist soldiers. He chose for his text: "I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth." He then reviewed for them God's dealings with Noah, and how Noah and his family were saved in obedience to God's command. He continued, "You all remember before this 'soldier calamity' came upon us we were doing all things as usual, buying and selling, some were having 'joyous occasions' (weddings), some were studying in schools, and no one knew how soon these streets would be without any 'buy-sell' (business). It came. It came suddenly like that flood of old. Why did it come? That we might have a new start. As when Noah and his sons came out of the ark and God put that rainbow in the cloud to cause them to remember his mercy and covenant.

"Now what flag has China had all these years? A dragon—a snake! That has been China's flag. Do you not hate it?" Now think of our new flag—five stripes, red, yellow, blue, white, black. Other nations have three colors or two colors, but we have the rainbow flag. So you see, God has given China a sign now in this new flag. It is his covenant that he will not cause such great trouble to come on us again. What could do all this but the power of God working in the hearts of men here in China!"

May 9: Abram and the Kings

As the founder of Hebrew history and of the Jewish religion, which gave the Savior of men to the world, Abraham well deserved the honored place accorded him in that "Westminster Abbey" of Old Testament worthies whose conquering faith, holy love and walk with God "wrought righteousness, subdued kingdoms," and marked out the path for the giants of faith which should succeed them.

Raymond Lull has been called the pioneer apostle to the Mohammedans. He was born of noble parentage in Palma, Spain, in 1236, a period in which spiritual darkness enveloped the world. Trained as a soldier, in spite of a cultured scholarly mind he wasted his life in the wildest excesses. When thirty years old, while writing an obscene song he had a vision of the Crucified One which left an indelible impress upon his soul. From his cradle Lull had been familiar with the story of the crusades. With iron resolution, combined with supreme consecration, he put aside every worldly hindrance and became the servant of Jesus Christ and his witness to the Moslem world.

Dr. George Smith says of him: "No church, papal or reformed, has produced a missionary so original in plan, so ardent and persevering in execution, so varied in gifts, so inspired by the love of Christ, as this saint of seventy-nine, whom Mohammedans stoned to death June 30, 1315. In an age of violence and faithlessness he was the apostle of heavenly love. In his great book on *Divine Contemplation* is found this motto: 'He who loves not, lives not; He who lives by the Life, cannot die.' "—Gleaned from the *New Acts of the Apostles.*

May 16: Abram and the Strangers

"And God said: Be thou a blessing, and in thee shall all families of the earth be blessed."

It is a fine spiritual bracer to contemplate the myriads of lives that have

—*W. R. Warren*

Mrs. W. R. Warren, Indian woman and camel, Delhi, India

been the carriers of that heavenly blessing entrusted to Abraham and his children of faith through the ages. No nation has been left without a witness. One life with God wins a thousand and two capture many thousands for Christ.

John Scudder, who went to India one hundred years ago, became the "father of a multitude." Through eighty direct descendants he has been continuously serving God for a century.

David Brainerd, in 1747 burning out his life in his twenty-ninth year among the American Indians in New Jersey, left a diary which became a firebrand for God. William Carey and Henry Martyn gave their lives to India after reading it. Jonathan Edwards wrote of Brainerd: "I praise God that it was in his providence that he should die in my house, that I might hear his prayers and be inspired by his example." When John Wesley was asked, "What can be done to revive the work of God in the world?" he answered, "Let every preacher read carefully the *Life of David Brainerd.*" —*Selected.*

May 23: Isaac and His Wells

John G. Paton, honored and loved as "St. John of the New Hebrides," relates a most fascinating story of well-digging which "broke the back of heathenism on Aniwa." Rain comes seldom on those flat, coral islands and soon disappears. Unless a good supply of fresh water could be obtained the missionaries must leave. The natives used the fresh cocoanut and succulent stalks of the sugar cane for bath, food and drink.

One morning Mr. Paton said to the old chief: "I am going to sink a deep well in the earth to see if our God will send us fresh water from below." Choosing a suitable place Mr. Paton began digging, being compelled to do nearly all the work himself, owing to the deep superstition and fear of the natives who believed he was going mad. Day by day he toiled on in exhaustion and with the strange terror in his heart that the water would be salt. "Yet the phrase, 'living water', 'living water', kept shining through my soul like music from God. So perplexed and mixed are even the highest experiences of the soul; the rose-flower of a perfect faith set round by prickly thorns."

Knowing that his future work for God depended upon this project, Mr. Paton persevered, and at last a depth of thirty feet was reached. The next morning, in almost uncontrollable excitement, Mr. Paton tested the water and found it sweet. "Then I almost fell upon my knees in that muddy bottom as my heart burst up in praise to the Lord. It was living water from Jehovah's well!" The effect upon the old chief and his people was almost as great. "Yes, it is rain! It is rain! But how did you get it?" I repeated, "Jehovah my God gave it out of his own earth in answer to our labors and prayers." In an eloquent sermon which the old chief preached, he said: "Something here in my heart tells me that Jehovah God does exist, the Invisible One. The Jehovah God has sent us rain from the earth. Why should he not also send us His Son from heaven? Namakei stands up for Jehovah."—Adapted from *The Story of John G. Paton.*

May 30: Jacob at Bethel (House of God)

Godly parents in a godly home furnished Jacob with the materials for

his heavenly dream. He found God when he was alone. This experience wrought in him a faith which transformed him from Jacob, "the supplanter" to Israel, "Power with God."

On one of his furloughs from India, our sainted pioneer missionary, G. L. Wharton, while in conversation with a friend related the following incident: One morning he went into the market place hoping to get an opportunity to speak for the Master. In order to attract their attention he began to sing a hymn which he had learned in their language. Ever ready to see and hear something new, the people gathered about him till there was quite a crowd. As he looked into their dusky faces and realized that not one before him had a thought in common with him, he was suddenly stricken with the wave of loneliness that swept over him. At once, like a refreshing breeze, the words of Jesus came to him: *"Lo, I am with you."* As Mr. Wharton related this, a look of deep joy and peace lighted his face, and he added, "I would not take anything for that assurance." It enabled him to keep the faith through twenty years of severe toil and splendid achievement for his Lord.

"Thou Life within my life,
Thou self more near;
Thou veiled Presence
Infinitely clear;
From all illusive show
Of self I flee
To find my center
And my rest in Thee."

LOUISE KELLY.

A Romance of Home Missions

By BURTON DAVIES

WHEN the church at Bremerton, Washington, celebrated the fourth anniversary of its dedication on January 31, the congregation was impressed with the rapid growth of our dreams into reality when the right agencies are at hand to do the work. Six years ago the church was a dream in the mind of Ben Mitchell, veteran missionary and then secretary of state missions for West Washington. It was also a much felt need on the part of a handful of disciples who longed for a church home of their own. The one who dreamed of the church got the handful together and started holding meetings in a hall. Soon thirteen men and women of faith purchased a building site on the line between the cities of Bremerton and Charlestown and in one of the most strategic locations in the whole Navy Yard district. The purchase of these lots was a real act of faith for these few poor disciples. At this time Galen Wood of Seattle was serving the congregation without cost.

After some time a building was started on the new site and D. D. Dick was called to be the pastor of the church. The little handful, grown larger but still a handful, took another daring step and built far beyond any probable need that could then be seen. Some said caustic things about the lack of business sense of church folks, but these were building on faith. Mr. Dick proved to be just the man for the emergency. He was a carpenter and builder of no mean ability and he put in long hours with hammer and saw and plane and with much volunteer help from others, and with sacrifice, the church was built and dedicated. It was being helped in the meantime by part of the pastor's salary being paid by the state society and the United Society. After a year of heroic struggle the affairs of the church came to a climax. The building of the church had been financed locally and some of the papers had been bought by a man who openly boasted that he was going to obtain the ownership of the church and turn it into a dance hall. By the most sacrificial giving all of the money but a thousand dollars was raised by the devoted band and the church erection department of the United Society loaned this last thousand and bridged the crisis. This thousand dollars may not look big to some but it was the means of life to a gallant little congregation that has the spirit to become a big congregation.

Two years ago when the present pastor arrived on the scene there were sixty-two members on the active list. The Sunday school was running around sixty-five to seventy-five and was partly graded. This was a great beginning and if the Bremerton Church ever arrives it will be because of the devoted work of D. D. Dick and those few faithful ones and—write it big—THE STATE SOCIETY AND THE UNITED SOCIETY GAVE THE HELP THAT MEANT THE DIFFERENCE BETWEEN LIFE AND DEATH.

The Bremerton Church has grown in two years to a membership of over two hundred and its Sunday school is hanging just under two hundred with as fully graded a school as is possible with our building equipment. We have a graded series of four Endeavor societies with a total membership of about eighty and an average attendance of sixty. The church has a fine Scout troop and a live Camp Fire unit. Rarely does a night go by that there is not a meeting at the church, which hums with activity. In the two years a complete basement has been built under the church and modern equipment installed throughout, till now the added investment equals the original cost of the building. All these things are paid for and the church is buying a parsonage and paying its building debt off, besides giving a total of eight hundred dollars per year to missions. It expects to attain full support next year and is planning already on another larger building besides the present one, for we are now crowded. We have not yet attained, but we shall excel all this in the future and we constitute a challenge to the faltering faith of a great brotherhood, for we represent what consecrated leadership and missionary money can do in hundreds of needy localities throughout the United States.

Young ladies' double quartette, First Church, Whittier, California. A potential missionary circle, Mrs. Charles Cunningham, leader, in center

The Dawn of a New Day

By ROSE T. ARMBRUSTER

Miss Armbruster accompanied the team of which she writes and delighted her hearers with her messages on Japan

"SUCH a strange feeling you will have speaking to audiences of only black faces," said a friend when I told her with what joy I was to travel with a team to hold stewardship conferences in the churches of our colored brethren.

The first conference was held February 1 in Kansas City, the last one on February 28 in Chicago, and in the month we met our colored brethren in fifteen cities or towns; east as far as Baltimore and south to Houston, Texas. It was almost a "rally a day." Everywhere such a cordial reception—prompt and deep response to the message brought, and gracious hospitality, meals being served often both noon and night at the church, and our white brethren inviting Mr. Lehman and myself into their homes for the night.

A new and happy experience was mine in Mound Bayou, Mississippi. This town of now nearly 9,000 people was founded by the body-servant of Jefferson Davis, and to this day not a white person lives there. So we were guests in the home of colored Disciples, receiving every courtesy and having every comfort that any home can give. Besides holding a most successful meeting there, we all five spoke in the Community School with its 700 pupils and over twenty teachers, all colored, housed in a very modern building erected three years ago, half of its cost provided by Julius Rosenwald who has done so much for Negro education. Our hostess in Mound Bayou was a rare soul of deep spiritual experience and with a clear understanding of the needs of the Master's work and of the responsibility of her people toward it.

The music was inspiring, especially where they still sing their "melodies." I was impressed by the frankness used in the round table hours in discussing any faults or lack of attainment. The response showed a sweet simplicity of heart and an eagerness to follow the right when shown the path. The old custom of the pew talking back to the pulpit has not disappeared entirely, and ejaculations of approval of the speaker are still heard. One old saint broke right out when one of the team had finished an impassioned address, with, "So fawh as I'm concerned, I'd be satisfied if she just stands up there all day and talks."

"Taking a collection" is quite a ceremony in many places. Two men stand behind a table below the pulpit, exhorting the congregation to come forward with their offerings, while the choir, sometimes aided by the congregation, sings one hymn after another until the desired sum is secured. This old custom is one evidence of the need of instruction on stewardship. And this teaching was certainly given. J. B. Lehman, for over thirty-six years head of our Southern Christian Institute and who knows the Negro as few white men can, was team leader and his use of Scripture in teaching stewardship gripped the hearts of his hearers, while the three colored workers, Mrs. Rosa Brown Grubbs, Wm. Alphin and P. H. Moss brought to their people most powerful messages, always suiting them to the particular group then addressed, and making use of telling illustrations to drive the thought home. Over and over again was heard, "Why, I never knew before what stewardship means, and I sure am thankful to have been here today." At these rallies 354 missionary books were sold; twenty-four subscriptions to *Gospel Plea;* twenty-five to WORLD CALL and seventeen to *King's Builders.*

A new day has dawned in the churches of our colored brethren. No longer are they planning only for the work among themselves, but they see now that they are a part of a world-wide movement to "Crown Him Lord of All," and their own leaders who first caught that vision have brought it to their people.

Youth Movement in the Near East

A "Youth Movement" in the Near East is described by Charles V. Vickrey, general secretary, in the report presented to the board of trustees of the Near East Relief at their annual meeting in New York City, March 4.

Although the report shows that the orphans rescued and restored to normal life number 132,532, and that the number of meals served the past year to the children still in the orphanages and to the refugees in camps amounted to 35,562,463, Mr. Vickrey states that the child rescue and refugee feeding activities of the Near East are gradually being succeeded by a more constructive educational program.

Every child in a Near East Relief orphanage who is large enough to work has his or her appointed task. The primary purpose of this task is education, but the practical character of the education is suggested by the fact that its farm schools have produced 2,059 bushels of grain, 1,143 tons of hay, 871,957 pounds of vegetables, and sixty-eight tons of meat and dairy products. While learning the trades, such as baking, tailoring and shoe-making, the boys produce the bread, the khaki suits and the shoes needed in the orphanages; while the girls, in addition to cooking, sewing and gardening, are learning rug-making and embroidering, arts in which oriental women are especially skilled. Most of this industrial work is for domestic consumption and is resold locally at prices that barely repay costs of production, but $100,000 worth of handiwork was made last year in the Near East Relief industrial shops where orphan girls and refugee women learn and earn. The students in rug-making turned out 600 oriental rugs, involving the tying of 300,000,000 knots.

Educational efforts of the past in the Near East have produced an aristocracy of learning which has not penetrated the substrata of society. It is the policy of the Near East Relief to stress vocational training. Not more than 5% of the orphanage children have been selected for advanced training, but the general program of the organization has been directed to serve the children *en masse,* and to equip them for efficient self-support and usefulness in the social and economic life of the country. The Near East Relief trade schools are training 6,213 boys and girls for leadership in crafts. But of the young people, former orphanage wards who have been able to continue in schools and to take special training, twenty-seven are now employed as government teachers in Armenia and twenty-five in Greece, while 114 girls have taken courses in the nurses' training schools.

During the past year the various Near East Relief training schools have furnished kindergarten teachers for Athens, railroad mechanics for Tiflis, junior printers for the government press of the Georgian Republic in the Caucasus, nurses for the hospitals in Jaffa and Gaza, Palestine, junior carpenters for the new Carnegie Library in Greece, a star athlete for the American University of Beirut, district nurses for the city of Alexandropol, while 200 orphan girls have found homes among the Armenian colonists of Cairo and Alexandria.

Mrs. W. R. Warren, Miss Mattie Burgess, Mr. Warren and native at Bina, India, railway station

A United Effort for South America

A UNITED effort is to be made this spring to meet some urgent requests from South America in connection with the program of Christian education which is being carried forward by the evangelical churches of South America and by six important church boards, committees and societies in this country. The amount sought is $2,515,000. The announcement of the campaign is made by Dr. Robert E. Speer, secretary of the Committee on Cooperation in Latin America who is chairman of the General Committee on Educational Advance in South America, the agency which has just been formed to carry on the campaign interdenominationally.

The Disciples of Christ are engaged with the Methodists in the union boys' school, Colegio Americano; the union seminary and the women's Bible training school in Buenos Aires. These promising institutions will share in the funds raised for this worthy advance in South American Christian educational work.

"It has been clearly recognized by the various missionary boards," says Dr. Speer in making the announcement, "that South America has unique claims upon our attention and resources. These claims were urgently pressed upon the North American delegation which attended last year the congress, held in Montevideo, of all the evangelical forces in South America. These forces represent some of the strongest and most indigenous movements in South America.

"We are seeking to deal with the situation in a thoroughly cooperative and comprehensive way. The significance of the movement is indicated by the importance of the six agencies which have joined to form the general committee. They are the Board of Foreign Missions of the Methodist Episcopal Church, the Board of Foreign Missions of the Presbyterian Church, the Committee on Cooperation in Latin America (which in turn represents thirty mission boards), the trustees of Mackenzie College, the United Christian Missionary Society, and the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

"These are joining to make it possible for the schools, colleges, institutions and agencies of the churches and the missions in South America to do their necessary work.

"We believe its success will mean very much for the Christian cause in South America and for the cause of better understanding and true friendship between South America and our country. This effort is not an intrusion nor an unwelcome offer of help to the South Americans. It is a response to an earnest appeal from South America itself. It is an opportunity to do something to express our unselfish good will in nations where thus far we have done almost nothing to show our desire to aid in the efforts which they are making to deal with their great intellectual, moral and spiritual problems."

A definite program, divided into three parts, has been decided upon by the committee. It is, first, to extend aid to nine Christian schools and colleges which are already established in South America; second, to establish two theological seminaries; third, to supply immediate help in social service, public health work, and to found exchange lectureships between North and South America.

This threefold program is mainly educational, because the overwhelming present need is for schools of this character. The schools which are planned, or which are already in existence, will be strategic centers, serving every section of the great continent.

The members of the executive committee, whose chairman is Bishop William F. Oldham, with headquarters at Room 1014, 17 East 42nd Street, New York City, are E. M. Bowman, vice-chairman, Samuel G. Inman, secretary, James S. Cushman, treasurer, Miss Carrie J. Carnahan, Stephen J. Corey, Ralph E. Diffendorfer, Thomas S. Donohugh, Morris W. Ennes, Mrs. Francis J. McConnell, Mrs. M. C. Migel, William P. Schell, Miss Irene Sheppard, Robert E. Speer and W. Reginald Wheeler.

A Pre-Easter Victory in Porto Rico

By T. C. PERRY

IN THIS field we have endeavored to join in on the pre-Easter program, adapting it to our own work. This is the season of the year when the minds of the people are accustomed to turning to the scenes of the death, burial and resurrection of our Lord as they are dramatized in the programs staged by the Roman Catholic church throughout all Latin America. But with the great mass of people the old program of "processions and masses" is merely a perfunctory matter which savors little of the truly deep spiritual nature which should stir the human soul to active service in soul-winning endeavors. The Evangelical forces have "capitalized" the occasion and theme by making them a rallying point for vital evangelistic efforts.

As a definite part of our program here we have placed especial emphasis upon the reading of the Book of Acts, in connection with the program of prayer, and the response has been excellent.

Where meetings have already been held there have been encouraging results. In one of our country churches, Buena Vista, a pre-Easter evangelistic campaign was held with twelve or fourteen additions. Among the group, a man of fifty-five years was converted, who had lived a very "shady" life as a "booze-fighter," gambler and "loose-liver" in the home, the three cardinal sins of the Porto Ricans which stand in the way and are difficult to break away from. The next day he volunteered to accompany the writer and the young student pastor on a trip through the neighborhood, calling other people's attention to the fact that we were in a soul-saving campaign in their community and that we wished they likewise would come out and receive a blessing by hearing and obeying the gospel. Our newly converted friend proved to be a very valuable help in presenting our cause as he was very widely known in all that region and as he spoke humbly and earnestly of his conversion to each of his friends and assured them that he was determined from now on to leave the bottle, gambling and the association with evil women behind and follow his Master according to the way the "Evangelicos" preached it. His old pals seemed to be deeply impressed.

The other night by moonlight, Ayala and three of his companions after working hard all day in the sugar cane fields and tobacco barns stripping tobacco, came over to Bayamon and were baptized in the Bayamon River, a short distance from the Nebraska Home. There were a number of members from the Buena Vista Church and Bayamon present who sang a hymn as the four strong men walked down into the water and were buried with their Lord in baptism. On our way back to the "barrio" where the men live, Ayala said to me, "I am going to write down this date of my baptism which is my new birthday. What day of the month is it?"

"It's Saint Patrick's Day. The day of your new birth," I replied.

"That will be easy to remember," he continued. "I want to always remember this event for I feel that it is a great occasion in my life's journey."

I was moved to offer a silent prayer for that man and his three companions as we rode together on that journey, that these with many others who are just starting out in the new life might hold out faithfully as children in the kingdom.

During these days while we are thinking especially of our Lord's death, burial and resurrection, many of these humble folk of the hills and mountains of Porto Rico will find the "New and Living Way." To be sure, some of them may go back into the world again and walk in the former paths, but it is our duty to "sow by all waters" the seed of the kingdom and trust to him who takes care of the results to perfect the work begun by weak and faltering hands.

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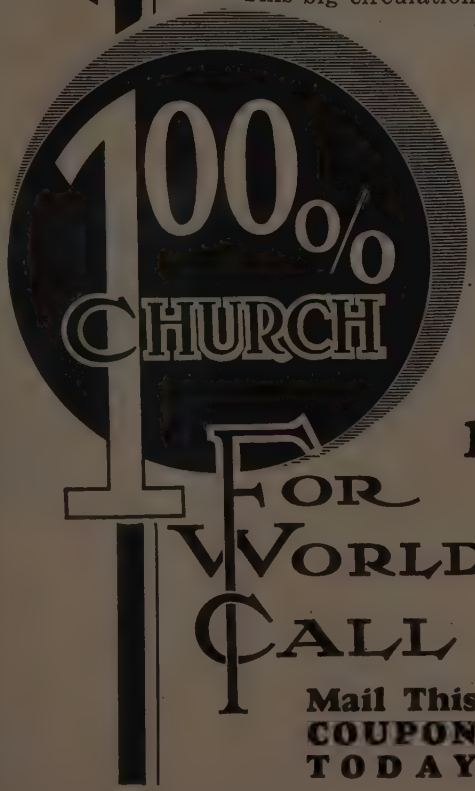

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A Congo Mother in Israel

By TOBITHA A. HOBGOOD

THE sun of the tropics is beaming down as it does about 9:30 in the morning at Lotumbe, in Congoland. A little old woman, one of my best friends, comes slowly up the path with her basket on her back. This she leaves with her big garden knife on the back porch and comes into the house to find "her child" as she calls me. For Ekot'okanga and I have come to be close friends during the years.

She walks slowly because she doesn't see as clearly as she did a few years ago when she ran here and there in the forest with her friends hunting caterpillars and wild fruits or dipping up the fish in the pools in the big swamps. "Eliya (Dr. Frymire) tells me it is just the sickness of old age that has come to my eyes, Mama, and he cannot cure that." She tells always how she gets medicine at the "medicine house" and puts it in her eyes but in spite of that they have pains like knives and she cannot see objects at a distance when the dreadful glare is on. "So I just sit in my house alone and do nothing, for I have no one to help me but my white people." I gave her an old pair of colored glasses which helped her some and caused her to attract a great deal of attention.

One day Ekot'okanga told me this story: "When the Rock Breaker sent his soldiers to make us gather rubber, we had great fear. They stole the women and carried away the boys as slaves. I was in a harem not far from Lotumbe. My husband was a wealthy man with many wives and many children. I bore three girls and one boy. One day the soldiers carried away my little boy and I had great sorrow for I didn't think I would ever see him again. I was also carried away, in a different direction—away up the Luilaka and went into another harem. I was very unhappy there for I was so far from my home and people. Finally I had a chance to run away and found my way to Mbala near Lotumbe. I lived there awhile and then came back to my former husband at Mompoma.

"Not many years after that we began to hear of the white teachers coming. They sent Is'olumbu to preach and people were beginning to agree to his teaching. Then the white people came and sat down at Lotumbe and began to teach and preach. I was beginning to get old, my husband was dead and I decided to go to Lotumbe and see what it was about. I was baptized and have lived here since. My heathen kin laughed at me and asked me what 'they gave me' here, but I didn't care, for here we learned the words of Life and knew there was nothing in the beliefs of our forefathers for us.

"My daughters married and were Christians too and lived at Lotumbe. One day one of them was at the hospital and saw a strange woman who had come up river for medicine and treatment from Eliya. She heard her telling how her husband was carried away from this part of the country when he was a little boy and that his name was Inkima. My husband's family name was Inkima, and my daughter said, 'Can he be the child of Mother that was carried away years ago?' She learned that this man was engineer on the mission steamer Oregon and often came to Lotumbe. So they decided to tell me and we could try to find out when he came again. I was away visiting my old home and they sent me word. When he came I was not there. My daughters were so sure it was their brother that they made a great feast, but he would touch none of it because he had not yet seen his mother.

"When the Oregon came again I was at Lotumbe. Our kinsman, Mose Bolingo, called us all to his house. When Inkima came up, Bolingo had us all stand up around the room and told Inkima to go around and look at each one to see if he could find his mother. He looked at each one carefully and said no, until he reached me, and then he cried out, 'This is my own Mother, Bokanga.' And I had my boy again all grown to a man, and such great joy and feasting as we had."

John Inkima is the very dependable and beloved captain of the Oregon now. He was carried away across "many rivers" to the country where the English Mission, Congo Balolo, is located. He soon landed at one of their stations and grew up there. He worked as grass boy, nurse boy, table boy, and finally went into the shop to learn mechanics. He was not brilliant, but always steady and trustworthy. After working on one of the Congo Bololo Mission boats for a number of years he came to Bolenge to work. From the position of engineer he was promoted to captain. He is looked upon as a treasure by the missionaries for he can handle well a job that a few years ago required a white man's time. He carries the "Good News" up and down the Congo and her branches, the Ubangi, Ruki and into the smaller tributaries, carrying supplies of all sorts, missionaries and mail! So he is always welcome at any station, always faithful, meek and willing. No other man on the boat is so quick to help the white people even in the lowliest task as is Captain John.

And so through the years Bokanga has lived at Lotumbe, looking forward always to the coming of the Oregon. When she was stronger she was always busy and had her gardens flourishing. We always saw her soon after the Oregon came and before it left carrying down her big basket of food for John. Her daughters are dead—she has her son left and two grandchildren. She lives alone and works as best she can. Many bananas, eggs, sweet manioc and other things she has brought to me. "Would I sell anything to you?" And she has been made happy at times by a small gift of calico, a kerchief for "these gray hairs" or other small gifts.

To church she brings her little stool and sits up close where she can see and hear, and always has her small offering. She will be ready when her Master calls, and now she sits and waits, happy in the thoughts of what the Mission has brought her—her Savior and her boy.

I. N. GRISSO, pastor, Jackson, Ohio, writes: The Sunday night following the close of our Christian Stewardship School, twelve of our young people gave a review of the twelve chapters in President Bert Wilson's book—*The Christian and His Money Problems.* A huge book constructed for the purpose and labeled "Studies in Christian Stewardship" was placed on the platform. One young man gave an appropriate Scripture lesson. He was followed by the young people representing Chapter I, Chapter II, etc., each of whom appeared to step out of the book. This proved to be a very helpful service and was appreciated by a large audience.

Our school covered a period of twelve weeks with some thirty in attendance and much interest was manifested in these studies.

Religious Educators Meet

THE biennial conference of teachers of religious education in the colleges of our brotherhood was held in St. Louis at the Marquette Hotel, March 19-20, under the auspices of the department of religious education of the United Christian Missionary Society. President W. A. Harper, Elon College, North Carolina, delivered the principal address on the subject, "An Integrated Program of Leadership Training." The following schools were represented in this conference: Eureka, Butler, Drake, Culver-Stockton, William Woods, Bible College of Missouri, Texas Christian University and Phillips University. G. I. Hoover of the general educational board reported that chairs of religious education are in contemplation at Lynchburg College and Cotner, and that $50,000.00 will be taken from the Hiram Crusade to complete the Jessie Brown Pounds Memorial Chair. It is interesting to note that chairs of religious education are operating in Transylvania, Bethany, Texas Christian University, Phillips University, California Christian College, Hiram, Eureka, Drake and Butler. In addition to these, definite provision has been made in a limited way for instruction in such courses in Spokane University, Culver-Stockton, Bible College of Missouri, and William Woods. This feature will soon be unanimous in both our standard and junior colleges.

A number of field workers and other leaders were present in this biennial conference in addition to the representatives from the colleges and the following topics were under discussion: What is Religious Education?; The Chair of Religious Education; Training the Leadership for Religious Education in the Church; Standardizing, Expanding and Popularizing Religious Education in our Colleges; The Vacation Church School Institute; The Young People's Conference Program.

"JOHN SECUNDUS" who appears in the above picture, is a half-foreign bull which Dr. William Hardy and R. A. Peterson took to Batang from Chengtu some months ago. Concerning it Dr. Hardy said in a recent letter, "Hoping to improve the stock here, 'Pete' and I bought a full-blooded registered bull-calf and 'John Secundus' while we were in Chengtu. The calf found it difficult to 'pierce the borders of Tibet' and died on the road, but here is a picture of what we did get to Batang. I would claim it as the first attempt to import foreign stock but I fear that such an audacious attempt would be published in the WORLD CALL and I do not like to claim firsts, as some fellow might look up the old *Intelligencer* and find a picture of a former importation."

Having scanned the pages of the *Intelligencer* for some years back and finding no such record, we herewith publish the likeness of what is probably the first half-foreign bull taken into Batang.

Speaking of Books

(Continued from page 52)

for want of room. It gives this little peep into the heart of the missionary:

"One morning, when the mail came, we rubbed our eyes and wondered if we were dreaming. We thought it too good to be true, but there it was in black and white. Tears dimmed our eyes and then we laughed out loud. How foolish we were! We had been worrying our heads off about a paltry five hundred dollars with which to build a room for our boys, and here the women of our great church in the homeland had raised a million dollars, of which eighty thousand was for us in Paraguay to erect two beautiful buildings! It was a Jubilee fund in North America, but in South America it was a gift from Heaven."

"Maria de los Angeles" is a pathetic story of girl life under South American conditions. You will fall in love with Maria and with the pen that so beautifully portrays her. And as you love and weep there will come into your life a clearer, fuller conception of the noble work your money is making possible.

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Sarah Jane Hesser

MRS. HESSER, who is a constant and interested reader of WORLD CALL, recently celebrated her eighty-sixth birthday. Her husband was a pioneer of Iowa, Nebraska and Oklahoma, and a minister of the Christian church until his death, nineteen years ago. This couple had nine sons and four daughters, all living but one son, who died last year at the age of sixty-five. Three of the sons are Christian ministers. There are 103 grandchildren and 144 great-grandchildren, and with the exception of one or two all are members of the Christian church. Mrs. Hesser still takes an active interest in life and is a regular attendant at the church in Glencoe, Oklahoma, where she makes her home with one of her preacher sons.

Making a Schoolhouse Serve a Community

In a town back of the sanitorium in Pendra Road is a school for non-Christians—Mohammedans, Hindus and devil-worshipers—sixty-five enrolled. It is a primary school and now recognized by the government. A girls' class has recently been opened. The school is a center for evangelistic and medical work. Dr. Longdon's assistant goes to the school twice a week and the Bible women urge women to come to the school and hospital for medicine and treatment. Educational and religious meetings, often with magic lantern, are held in the schoolhouse regularly and a Sunday school for boys and men is carried on. Classes for women and girls are held in private houses, voluntarily offered for this work.

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United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

Hands Across the Seas

THE Churches of Christ in the State of Queensland, Australia, are anxious to let the brethren in other parts of the world know that should any of them think of coming to this sunny land, there is always a welcome for them. We have been cheered of late by the arrival of some who have traveled a long way to make a home here, and it has been our privilege to in some slight way help them to find also a church home in this land.

Queensland is a vast territory, over five times the size of all the British Isles, yet having ample room for a tremendous population. The land is suitable for various crops, and there are ample opportunities for new settlers, who are not afraid of hard work. Families which are prepared to come to this land will find a cordial welcome and with patient perseverance will also find ample opportunities for progress. Should any of our readers desire further information, they are invited to write to the Home Mission Secretary, Churches of Christ, Brisbane, Queensland, Australia.

In order to aid the Queensland brethren to extend a welcome to new comers, attention is directed to the following:

1. Be sure to bring with you a letter of transfer from your home church.

2. Ask your church secretary to write to the address given above, telling of your departure and giving the approximate date of arrival, if possible, also mentioning the name of the boat.

3. When asked by the immigration authorities to state "Religion" always say, "Church of Christ" and be sure to see that the entry is made correctly, for this is the name generally used here.

4. At your first port of call in Australia, send a letter to the above address, giving as much information as you can concerning arrival, boat, etc.

5. Upon arrival at Brisbane, if you should not meet any representative from the church, you can always be given information and direction to the church by a representative of the New Settlers League, who meets every boat from overseas. Further information is also contained in the *New Settlers League Handbook* and in the *Guide to Brisbane*, both freely supplied by the New Settlers League or the Tourist Bureau.

Remember that there are Churches of Christ established in the city and many of the country districts. It would be good for you to endeavor to locate in a district where there is a church so that you will not be cut off from the fellowship of God's people. We welcome further inquiries, and if notified of any who are coming shall be delighted to do our best to see that the hand of Christian fellowship is extended to all, especially to those who are of the household of faith.

A. J. FISHER, Home Mission Secretary, Brisbane, Australia.

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Curriculum Meeting

The regular semi-annual meeting of the Curriculum Committee of the United Christian Missionary Society, department of religious education, was held in St. Louis Monday, March 22. Those in attendance included W. C. Bower, Robert M. Hopkins, Charles Darsie, Miss Hazel A. Lewis, H. L. Pickerill, S. W. Hutton, Miss Anna M. Clarke, Miss Nora Darnall, H. C. Munro, and U. R. Bell.

This committee is composed of seventeen members, representing field staff, headquarters group, local church, our publishers and our colleges.

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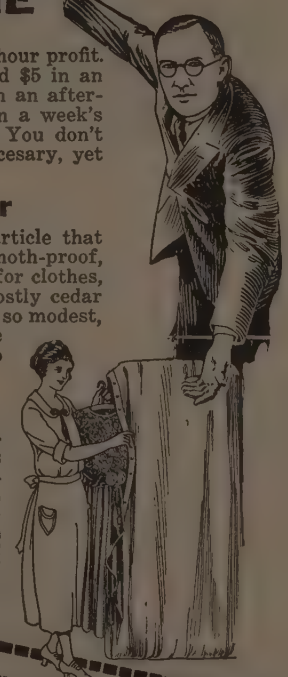

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Another Steward Returns His Talents

SIR HENRY LUNN, prominent layman and editor in the Protestant Church in England, who amassed a fortune after retiring as a medical missionary in India, has put into practice his belief that surplus wealth acquired by big business should be devoted to the betterment of mankind. He had turned over most of his vast properties to trustees, who will administer the revenue for religious and social work, including international peace.

While the exact value of the properties is not known it is estimated that they total millions. They include the enterprises conducted by Sir Henry Lunn, Ltd., of London. This firm operates a tourist business and owns or controls many large hotels in Switzerland and other parts of Europe.

The funds accruing from the businesses will be administered by the Lunn Foundation for the benefit of the movements which Sir Henry has supported during the past ten years. He is a leader in the church unity movement and is now touring this country in behalf of that movement.

The only property not deeded to the trustees of the foundation was trust funds created for members of his family. Upon death, each beneficiary's share will go to the trusteeship.

First Report From Easter

The Easter thank-offering meeting here was a specially interesting one, and included not only the woman's missionary society but two groups of Circle girls, two Triangle groups and a mission band, and each of these organizations was represented on the program.

A girl from each of the Triangles sang a duet specially suitable for Easter; a member of the junior Circle read the Scripture; a member of the senior Circle presided at the organ and the offering was taken by some members of the mission band. The president of the woman's missionary society, Mrs. A. E. Trout, presided.

The speaker of the evening was Mrs. R. A. Doan of Columbus, Ohio, and in her interesting and inspiring address she emphasized the importance of warm cooperation between all the missionary organizations in the church.

GRACE M. LEDIARD.

Owen Sound, Ontario, Canada.

Pronunciation of Foreign Words

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ĕ as ĕ in hĕr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhouse.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

Africa

Boyela-Bō yē'la
Coquilhatville-Cō kī' yä vil
Ekot' okanga-Ē kōt' ō käng ä
Eliya-Ēl ī' yä
Ikadi-Ī kä dī
Js' olumbu-Ī sō lūm' bū
Lotumbe-Lō tūm bī
Luilaka-Lū ī lä' kä
Mbala-M bä' lä
Monkoto-Mōn kō tō
Mompoma-Mōm pō mä
Ruki-Rū'kī
Wafania-Wä fän'yä
Wema-Wē mä
Ubangi-Ū bän gī

China

Chow-jo-Chow jō
Kuikiang-Kū'kī äng
Nantungchow-Nän tŭng jō
Swen-Swĕn
Wuhu-Wū hū
Yui-Yū ī

India

Bilaspur-Bī läs pūr'
Fosterpur-Fŏs tĕr pur'
Gandhi-Gän'dḭ
Mahoba-Mä hō bä
Nagpur-Näg pur'
Prasad-Prä säd'
pipul-pī pul
Rabindranath Tagore-Rä bĭn'drä näth Ta gōre
Ramtek-Räm' tĕk
Serampore-Sĕr äm pōre'

Japan

Akita-Ä kī tä
Aoyama-Ä ō yä mä
Hatanaka-Hä tän ä kä
Kitagawa San-Kī tä gä'wä Sän
Kiwansai-Kī wän'sai
Kobe-Kō be
Nishindo-Nĭsh ĭn'dō
Osaka-Ō sä kä
Tanaka-Tä nä kä
Tennoji- Tĕn nō jī
Tominaga-Tom ī nä gä

Latin America

Asuncion-Äs ūn sī ōn'
Ayala-Ä yä'lä
Buenos Aires-Bēw nōs I rēs
Bayamon-Bä yä mōn'
Buena Vista-Bwē na Vīs ta
Calles-Kai yä
Colegio Internacional-Cō lē'hīō In tĕr nä thēō''näl'
Manati-Măn ă tī'
paseo-päs ē'ō
Recoleta-Rē cō lē'ta

Tibet

Anningchow-Ăn ĭng jō
Atuntze-Ä dûn zī
Batang-Bä'täng
hwa-gan-whä gän
Lao-ya-kwan-Lō yä kwän
Li-kiang-Lī kī äng
Li-Si-fu-Lī sī fū
Lu-feng-Hsien-Lū fĕng Shĕn
Talifu-Tä lī fū
tongyen-tŏng yĕn
Tsu-hsiung-Tsū shŭng
Wei-hsi-Wē shī
Yunnan-Yūn năn

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Osaka News Items

By Virginia Stewart Erskine

KITAGAWA San, having been a Methodist for about four years and coming from a Methodist family, has been attending Tennoji Christian Church during the two years she has been a student in Christy Institute. Of her own accord she asked for baptism and was baptized the last Sunday of the old year.

Tennoji Church, rejoicing in the year's achievement of self-support, celebrated by making up a small purse of money as a Christmas gift to the pastor in token of appreciation of his splendid leadership.

At our little country out-station, Gose, a splendid Christmas program was carried out on the Sunday night after Christmas by the children and young people of the church under the efficient training of the pastor's wife, Mrs. Tanaka.

Miss Bertha Clawson trained twenty-seven girls of Christy Institute for the Cantata "Bethlehem," which they gave in a splendid way at their Christmas program.

Mr. Crewdson and his trombone were much in demand during the Christmas season at all our churches.

The Tennoji kindergarten Christmas program was an unusual success this year in the abundant use of the Christmas story in Scripture, recited many times in many ways, sung in different songs by different classes and finally dramatized. In these winning ways the large crowd of mothers and fathers had the "good news" preached to them.

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The Tamade church group has twice lost its pastor in the past year, Mr. Hatanaka going into the general work as editor of the Disciple vernacular magazine, and Mr. Tominaga to the self-supporting church in Akita. Nevertheless the lay members of this shepherdless flock prepared and gave a very attractive Christmas program.

One day in December found all the graduates of Margaret K. Long Girls' School who live in the Kwansai district enjoying the gracious hospitality of Miss Clawson's home in glad reunion.

Receipts for Nine Months Ending March 31, 1926

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	$235,211.45	$ 4,319.03	$ 57,950.87	$ 43,375.26*
Sunday Schools	175,998.95	16,884.11	7,058.85	9,803.39*
Christian Endeavor	8,567.41	139.36	142.25	1,730.20*
Woman's Missionary Societies	296,690.61	37,983.22	3,038.25	377,754.87*
Circles	19,845.40	891.79	642.00	19,207.73*
Triangles	2,727.76		17.60	17.60
Children's Organizations	5,503.82	31.96	16.71	8,706.74*
Individuals	32,931.76	5,037.33	43,268.75	23,390.29*
Bequests	5,446.60	934.77	6,040.00	11,660.58*
Interest (U. C. M. S.)	25,741.69	12,374.33	22,934.82	4,820.95
Interest (Old Societies)	37,595.54	562.98*	----------	----------
Men and Mill. Movt.	----------	----------	----------	----------
Foreign Field Reports	----------	----------	67,761.82	67,761.82
Receipts from Old Societies	6,000.00	6,000.00	64,257.97	48,296.69*
Home Missions Institutions	----------	----------	77,766.73	7,448.56
Benevolent Institutions	31,831.42	5,192.24	13,679.97	2,629.57*
Annuities	----------	----------	79,498.32	3,136.88
WORLD CALL Subscriptions and Advertising	----------	----------	52,014.04	5,017.42*
King's Builders	----------	----------	4,399.37	539.26*
Literature	----------	----------	32,591.67	10,915.73
Miscellaneous	28,560.91	6,938.81	40,078.73	19,002.25*
	$912,653.32	$96,163.97	$571,900.66	$477,012.71*

Board of Education of the Disciples of Christ

Churches	$ 83,340.83	$ 2,145.46*	$ 450.70	$ 4,159.76*
Sunday Schools	990.47	800.29	65.00	63.30
Individuals	4,064.65	977.35*	1,400.00	11.35*
Colleges	7,299.39	225.98		
Endowment Crusades	4,642.62	4,642.62		
Miscellaneous	891.86	745.22*		
	$101,229.82	$ 1,800.86	$ 1,915.70	$ 4,107.81*

Association for the Promotion of Christian Unity

Churches	$ 2,675.25	$ 134.45*
Individuals	1,860.50	160.25
Literature	207.35	157.98*
Interest	21.16	6.71
	$ 4,764.26	$ 125.47*

*Decrease

The Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. George E. Ritchey, China, San Francisco, April 21. Home address, Huron, South Dakota.

Mr. and Mrs. W. C. Macdougall, India, May 5, S. S. Aquitania Cunard Line, New York.

Dr. and Mrs. C. C. Drummond, India, April 12, S. S. Samaria, Cunard Line, New York. Home address, 1601 Blaine, 25 Coolidge Manor, Detroit, Michigan.

Miss Anna K. Bender, India, April 12, S. S. Samaria, Cunard Line, New York.

Mr. and Mrs. F. E. Hughes, South America, April 13, S. S. Cleveland, Hamburg-American Line.

Dr. Jenny E. Crozier, India, March 30.

Mr. and Mrs. Ray E. Rice, India, March 30 (Emergency leave.)

F. J. Huegel, Mexico. Home address, 211 South Maple Avenue, Hannibal, Missouri.

Births

Marjorie Ann, to Mr. and Mrs. T. N. Hill, India, March 10, 1926. (On furlough, Fountain City, Indiana.)

William Edward, to Dr. and Mrs. Douglas Squire Corpron, China, February 10, 1926.

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(Mother's Day, May 9; Memorial Day, May 30)

SURELY, some woman first felt wild dismay
To see her brutish lord sprawled in the dirt;—
Watched, ere his conqueror dragged her away,
If breath would stir once more that form inert.

Each age and generation saw the spread
Of deadly skill—devices fiendish, fell;
While women nursed their injured, mourned their dead,
And bore new life, Death's future toll to swell.

Stone, wood, and bronze; quick steel and biting flame;
Poisons and poisoned air; the list still grows
Of tools to kill, intimidate and maim.
Man's knowledge adds, instead of lessening, woes!

Surely some woman now must cry aloud
All women's weariness of futile force,—
Of problems still unsolved, of vengeance vowed,
Of cruelty unredeemed by hot remorse.

We are to blame, who have not taught aright,
Through all the centuries, the men we bore!—
Nor led their passions to a quest for Light,
Nor robbed Ambition of its selfish core.

Reverse side of medal presented to the American Chaplains who served during the World War

We are to blame! We have betrayed our trust
So long as force and cunning sway the scales,
And murder, wholesale, organized, seems just,
And each attempt at brotherhood still fails.

Have done with War! Bid reason aid the spread
Of fellowship to cure this age-old blight!
Our prayers for Peace are insults to the dead
While all our actions glorify brute might!

—MARIE L. EGLINTON

In The *New York Times.*